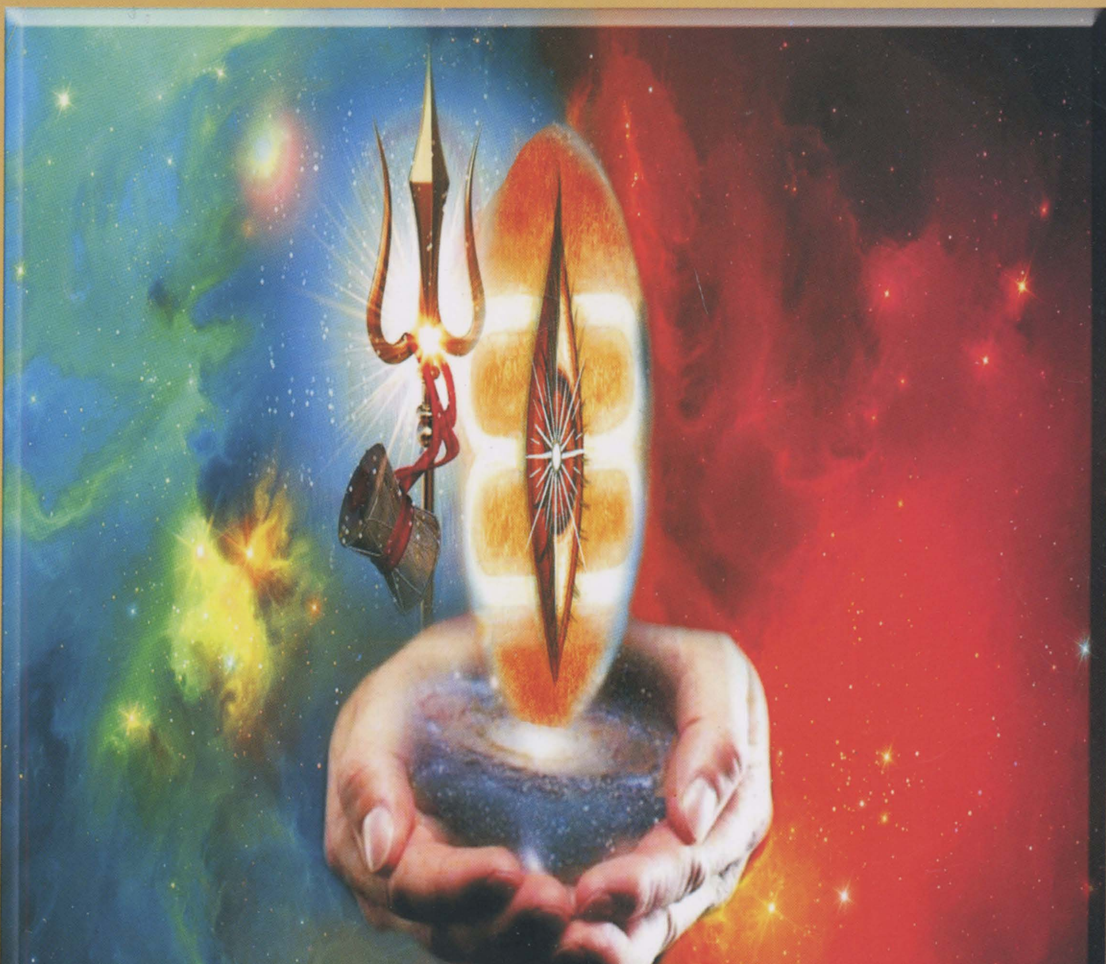
ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA
AND
OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

Dr. Karan Singh

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VOLUME IV

by
Professor Satya Prakash Singh
Swami Maheshvarananda

Foreword by
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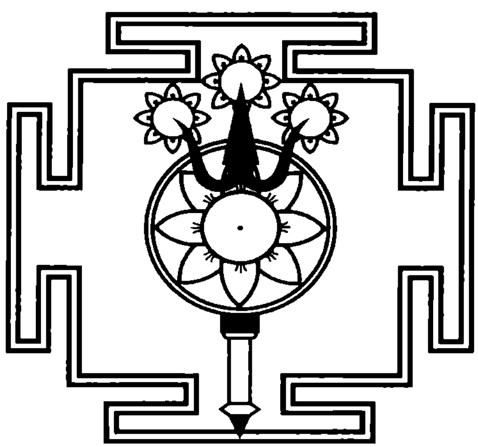


Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ्	jñ	ॡ	lṛ						

Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline

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वेदाहमेतं पुरुषं महान्तं आदित्यवर्णम्

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FOREWORD

Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya

Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and Swami Maheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.



(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of *Śakti* as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudāta* and *svarita*. *Udātta* is kept unmarked in the written text while the *anudāta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The

2 *Vijñāna Bhairava* verse 67.

haṁsa has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇḍa* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted

path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in

Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has

the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-sāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda

that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda

has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for

the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology

4 Tantrāloka, XIII.335 and XIII.343

of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga*.

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure

of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation

of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

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5 Tantrāloka X.223

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more

obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharshi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharshi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers

the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharṣhi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava

6 Tantrāloka, VIII.45

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha*

expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to

the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of ***kuṇḍalinī*** in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence,

consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published.

8 Tantrāloka XV.269-270

However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bābā

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography

of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

9 Tantrāloka, I.151

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two

accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception

itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of ***samādhi*** is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something

11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187

only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable. [20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there

17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11

in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kundalinī* as a serpent as symbolic of the integrality of the life-force. As against

22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek

25 *Tantrāloka*, 29.272-276

hypnos. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka.* For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled

with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

Finally, we are grateful to Shri Mohindra Vashistha, the Publisher and all those friends who have served as the source of inspiration in course of translating this work. We are grateful to Mrs. Nisha Saxena of Noida for assistance and Nancy Dean Mercury, Yoga Teacher and Artist, California, U.S.A. for her help in proof reading and copy-editing of the work. We are also grateful to Miss Shivangi Tripathi for typing out the Sanskrit verses with great efficiency and accuracy.

The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

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Summary of the Contents of Volume IV

This Volume has four Chapters, namely, 10, 11, 12 and 13.

CHAPTER 10:

1. This Chapter is devoted to the analysis and enumeration of the basic essences of the system known as the path of *tattvas*, *tattvādhvan*.

2. Śiva has been determined here as *prakāśa ghana*, sheer consciousness and hence luminous.

3. Necessity of combination of the viewpoints of Kumārila and Prabhākar in regard to knowability of the object.

4. Knowability and existence as correlated with each other.

5. Definition of *sakala* and *jñānākala*, etc.

6. Concept of *mantra*, *mantreśvara* and *mantra-maheśvara* as forces of Śiva of the nature of will, knowledge and action.

7. Limitations of Vaiśṇava aspirants.

8. The earth is Śiva owing to being pervaded by the light of Śiva.

9. Definition of *pralayakevala*.

10. *Pudgala* as *sakala.*

11. Elimination of breath-moments, *tutis*, in increasing the clarity of consciousness.

12. Attainment of proximity to consciousness through introversion.

13. There is no space for graduality in consciousness.

14. Idea of *sarvato-bhadra* yogin.

15. Features of the four states of consciousness.

16. Possibility of the individual getting redeemed through the understanding of Śiva as transcendent to worldliness, autonomous and self-reliant.

CHAPTER 11:

1. This Chapter deals with the position of time in the state of Śiva being all-in-all.

2. The number of basic essences of the system are thirty-eight including Śiva Himself.

3. Consciousness is the creatrix of the creation. It is self-luminous. It, indeed, is the space of consciousness, *cid vyoma*. It lies in transcendence of all the qualities of perceptibility, including smell, taste, heat, touch and sound.

4. Elements of approach *adhavan*, to the Reality are nine, namely, *prakṛti*, *puruṣa*, *yati*, *kāla*, *māyā*, *vidyā*, *Īśa*, Sadāśiva and Śiva.

5. The number of constituents of the system excluding Śiva and Śakti correspond to the number of sounds in the alphabet including consonants along with vowels.

6. The alphabet is treated as the companion of consciousness.

7. The world is seen in the space of consciousness of Śiva as snake, rosary or wave in the physical space.

8. Towns, oceans, mountains, etc. are the follow-up of the will of Lord Śiva being in themselves neither real nor unreal, neither cause nor effect.

9. There is no scope for time and space in the expanse of consciousness since it is eternal.

10. The world is a matter of ***saṅkalpa***, ideation and determination of the individual. It has no base behind it.

CHAPTER 12:

1. This Chapter deals with the problem of transformation or rather restoration of the atomised individual into or to Śiva.

2. The way to this end is the offering of every event and object to Śiva by way of devotion to Him culminating in his oneness with Him with all His boundlessness, eternity, purity of consciousness and the creative will, understanding and forcefulness.

CHAPTER 13:

1. This Chapter is devoted to the idea of descent of the Force of Consciousness.

2. Ignorance is not total absence of knowledge. It is rather travesty of knowledge.

3. Descent of Force is the state when the inhibitive force of ignorance gets eliminated by the ingression of the rays of knowledge of Śiva.

4. It is the homogeneous nature of action which on the will of Śiva forms the ground for the descent of the Force of consciousness.

5. Virtues like renunciation, etc. have little to do in this respect.

6. It is due to the desire of self-concealment of Śiva that there is malady in the world.

7. Devotion to Śiva without any ulterior motive is the way to get the Force of consciousness descend on the aspirant.

8. There are several categories of descent of the Force of consciousness, namely, intensive, middling and low.

9. Descent of the Force of consciousness through intuition is redemptive.

10. Descent of the Force of consciousness as beneficial in developing the power of discretion.

11. Discretion is supramental and independent of intellection.

12. Provision of the *prāṇa-harī* initiation for one close to the point of death.

13. Viṣṇu and other deities prove beneficial to their devotees by virtue of having been empowered by Śiva.

14. Instead of remaining contented with one teacher, the real aspirant of knowledge and understanding needs to move from teacher to teacher like the black bee flying from flower to flower for getting the smell of its choice. This practice is very much true of Abhinavagupta himself as is obvious from his references to many a teacher in his quest for the kind of knowledge he has brought to bear in his *magnum opus*.

CHAPTER - 10

Tattvādhvan - Analysis of Basic Essences of the Path of Tattvas

उच्यते त्रिकशास्त्रैकरहस्यं तत्त्वभेदम् ॥१॥

Trika Śāstra is characterised by mystery and variety of sub-divisions of entities and principles involved in its formulation. (1)

तेषाममीषां तत्त्वानां स्ववर्गेष्वनुगामिनाम्।
भेदान्तरमपि प्रोक्तं शास्त्रेऽत्र श्रीत्रिकाभिधे ॥२॥

In this *Śāstra* known as *Trika*, divisions and still further sub-division of principles and elements of their respective groups have been discerned. (2)

शक्तिमच्छक्तिभेदेन धराद्यं मूलपश्चिमम्।
भिद्यते पञ्चदशधा स्वरूपेण सहानरात् ॥३॥

Beginning from the root in Śiva and ending with the individual, in view of the degree of ingression of the forces and forceful into each other the relevant principles and entities are divided into fifteen. (3)

कलान्तं भेदयुग्धीनं रुद्रवत्प्रलयाकलः।
तद्वन्माया च नवधा ज्ञाकलाः यप्तधा पुनः ॥४॥

Beginning from *puruṣa* and ending with *kalā* and including the *pralayākala*, the number of divisions reaches eleven without taking the count of their pairs. In the same way, there are nine divisions of *māyā* and seven those of *kalā* (4)

मन्त्रास्तदीशाः पाञ्चध्ये मन्त्रेशपतयस्त्रिधा।
शिवो न भिद्यते स्वैकप्रकाशघतनचिन्मयः ॥५॥

So are the *mantras* and their presiding deities divisible into five and the Lord of presiding deities of *mantras* in three forms. Śiva, however, remains indivisible owing to His being solidly a sheer mass of the light of consciousness. (5)

शिवो मन्त्रमहेशेशमन्त्रा अकलयुक्कली।
शक्तिमन्तः सप्त तथा शक्तयस्तच्चतुर्दश ॥६॥
स्वं स्वरूपं पञ्चदशं तद्भूः पञ्चदशात्मिका।

Seven are the factors imbued with the force, namely, Śiva, Mantra Maheśvara, Mantreśvara, Mantra, Vijñānākala, Pralayākala and Sakala while their Forces are fourteen. (6)

तथाहि तिस्रो देवस्य शक्तयो वर्णिताः पुरा ॥७॥
ता एव मातृमानमेयत्रैरूप्येण व्यवस्थिताः।

By adding to these fourteen forms the own form of the earth, all become fifteen. The three forces referred to already in the form of the knower, process of knowing and the object of knowledge have been settled as really the forces of the Lord Himself. (7-8a)

परांशो मात्ररूपोऽत्र प्रमाणांशः परापरः ॥८॥
मेयोऽपरः शक्तिमांश्च शक्तिः स्वं रूपमित्यदः।

Out of these three forces, the transcendent one is the knower represented by Śiva Himself, the higher and the lower are combined forms of the standard of knowledge while Śakti stands for her own form in the shape of the object of knowledge. (8b-9a)

तत्र स्वरूपं भूमेर्यत्पृथग्जडमवस्थितम् ॥९॥
मातृमानाद्युपाधिभिरसंजातोपरागकम् ।

In the determination of these forms of the combination of Śiva and Śakti, the earth stands out as all inanimate having nothing to do with the knower and the standard of knowing, etc. (9b-10a)

सकलादिशिवान्तैस्तु मातृभिर्वेद्यतास्य या ॥१०॥
शक्तिमद्भिरनुद्भूतशक्तिभिः सप्त तद्भिदः।
सकलादिशिवान्तानां शक्तिषूद्रेचितात्मसु ॥११॥
वेद्यताजनिताः सप्त भेदा इति चतुर्दश।
सकलस्य प्रमाणांशो योऽसौ विद्याकलात्मकः ॥१२॥

The capacity of the earth as the object of knowledge of the agents from *kalā* to Śiva remains dominated by the possessors of force who are always aware of their possession since the forces become awakened in them. This kind of knowledge is of seven kinds adding the same number to the earlier seven ones raising it to fourteen. (10b-12)

सामान्यात्मा स शक्तित्वे गणितो न तु तद्भिदः।
लयाकलस्य मनांशः स एव परमस्फुटः ॥१३॥
ज्ञानाकलस्य मानं तु गलद्विद्याकलावृति।
अशुद्धविद्याकलनाध्वंससंस्कारसंगता ॥१४॥

One who is under the limitations of *kalā*, his standard of knowledge remains limited to *vidyā*. He lives a commonplace pattern of life noted for dominance of force in him without any capacity to break through this limitation. In *layākala*, the standard of knowledge becomes prominent while in *jñānākala* the same standard reaches the stage where its *vidyā* and *kalā* both come to the point of getting removed along with the impure knowledge, *aśuddha vidyā*, arriving to the point of complete elimination along with its impressions. (13b-14)

प्रबुभुत्सुः शुद्धविद्या मन्त्राणां करणं भवेत्।
सबुद्धा शुद्धविद्या तु तत्संस्कारेण संगता ॥१५॥

Coming to predominance the pure knowledge *śuddha vidyā*, has the potentiality of operation as the instrument of *mantras* and having been awakened gets associated with its effects (on the psychic being). (15)

मानं मन्त्रेश्वराणां स्यात्तत्संस्कारविवर्जिता ।
मानं मन्त्रमहेशानां करणं शक्तिरुच्यते ॥१६॥

The standard of knowledge of those who have become rulers over *mantras* needs to have become rid of the impressions of *māyā* and *kalā* both while the same standard has the possibility of getting transferred into the force of the Śakti in the Mantra Maheśas. (16)

स्वातन्त्र्यमात्रसद्भावा या त्विच्छाशक्तिरैश्वरी।
शिवस्य सैव करणं तया वेत्ति करोति च ॥१७॥

The will-power of Īśvara characterised by exclusive autonomy serves as the instrument of knowledge and action in Śiva. (17)

आ शिवात्सकलान्तं ये मातरः सप्त ते द्विधा।
न्यग्भूतोद्रिक्तशक्तित्वात्तद्भेदो वेद्यभेदकः ॥१८॥

The status of knowers from Śiva to the individual comprises seven ones which being divided into categories, that is, those in whom the force remains downgraded and those in whom it becomes awakened counts to fourteen. (18)

तथा हि वेद्यता नाम भावस्यैव निजं वपुः।
चैत्रेण वेद्यं वेद्मीति किं ह्यत्र प्रतिभासताम् ॥१९॥

The locus of ownership remains confined to the personality of the knower himself (without affecting the status of the object of knowledge). Does it make any difference in the status of Caitra by someone's statement that 'I know Caitra' and then someone else's observation that 'I know Caitra as he was known to Maitra'? (19)

ननु चैत्रीयविज्ञानमात्रमत्र प्रकाशते ।
वेद्यताख्यस्तु नो धर्मो भाति भावस्य नीलवत् ॥२०॥

Now, what is obvious from these two statements is that the only difference between them is the locus of the knowledge of the object of knowledge and no way does it affect the object itself, as is the case with the knowledge of something blue in colour. (20)

वेद्यता च स्वभावेन धर्मो भावस्य चेत्ततः।
सर्वान्प्रत्येव वेद्यः स्याद्घटनीलादिधर्मवत् ॥२१॥

If knowableness were the natural quality of any object, the object concerned ought to be known to everybody automatically as is the case with a blue pitcher (whose blueness, for instance, is imperceptible to the blind). (21)

अथ वेदकसंवित्तिबलाद्वेद्यत्वधर्मभाक् ।
भावस्तथापि दोषोऽसौ कुविन्दकृतवस्त्रवत् ॥२२॥

An object of knowledge gets associated with its quality of knowableness by virtue of the power of knowledge in the knower. However, this statement requires some specification as is the case of relationship between the cloth and its weaver. (22)

वेद्यताख्यस्तु यो धर्मः सोऽवेद्यश्चेत्खपुष्पवत् ।
वेद्यश्चेदस्ति तत्रापि वेद्यतेत्यनवस्थितिः ॥२३॥
ततो न किंचिद्वेद्यं स्यान्मूर्छितं तु जगद्भवेत् ।

If the quality of knowableness were to be changed into unknowableness as is the case with the sky-flower, there would occur the flaw since the knowableness of any object would come to depend on the being of the object concerned (and vice versa). Under such a circumstance, nothing would be there to be known resulting in the fall of the entire universe into the state of swoon. (23-24a)

ननु विज्ञात्रुपाध्यंशोपस्कृतं वपुरुच्यताम् ॥२४॥
भावस्यार्थप्रकाशात्म यथा ज्ञानमिदं त्वसत् ।
एकविज्ञातृवेद्यत्वे न ज्ञात्रन्तरवेद्यता ॥२५॥
समस्तज्ञातृवेद्यत्वे नैकविज्ञातृवेद्यता ।
तस्मान्न वेद्यता नाम भावधर्मोऽस्ति कश्चन ॥२६॥

भावस्य वेद्यता सैव संविदो यः समुद्भवः।

Now, if the form of the object of knowledge were to be considered as having been shaped by a fraction of the adjunct of the knower, known as knowableness of it, this would not stand the test as is the case with this knowledge itself. The difficulty would be that if the same would be taken as confined to a particular individual, it would remain unknowable to others, and on the contrary as pervasive to all, it would not be available to particular individuals in its particularity. Therefore, it would have to be admitted that there is no such a quality as knowableness independent in itself but just an aspect of the arousal of the awareness. (24b-27a)

अर्थग्रहणरूपं हि यत्र विज्ञानमात्मनि ।।२७।।
समवैति प्रकाश्योऽर्थस्तं प्रत्येषैव वेद्यता ।

Reception of the object of perception is awareness within the perceiver of the object concerned as exposed before him. This is the knowableness of the object of perception (confined to the perceiver rather than being anyway inherent in the object). (27b-28a)

अत्र ब्रूमः पदार्थानां न धर्मो यदि वेद्यता ।।२८।।
अवेद्या एव ते संस्युर्ज्ञाने सत्यपि वर्णिते।

In this regard our response is as follows. If knowableness were not an inherent quality of the object of knowledge, it is likely to remain unknown even after undergoing the process of perception as recounted in the previous verse. (28b-29a)

यथा हि पृथुबुध्नादिरूपे कुम्भस्य सत्यपि ।।२९।।
अतदात्मा पटो नैति पृथुबुध्नादिरूपताम्।
तथा सत्यपि विज्ञाने विज्ञातृसमवायिनि ।।३०।।
अवेद्यधर्मका भावाः कथं वेद्यत्वमाप्नुयुः ।

As in spite of being known as possessed of a stout bottom etc., a piece of cloth cannot assume the same shape though being equally knowable, even so the knowledge being inherent in the knower notwithstanding, how can it be

possible for the objects bereft of knowableness to come under the purview of knowledge? (29b-31a)

अनर्थः सुमहाश्चैष दृश्यतां वस्तु यत्स्वयम् ॥३१॥
प्रकाशात्म न तत्संविच्चाप्रकाशा तदाश्रयः ।
अप्रकाशो मनोदीपचक्षुरादि तथैव तत् ॥३२॥
किं तत्प्रकाशतां नाम सुप्ते जगति सर्वतः ।
ज्ञानस्यार्थप्रकाशत्वं ननु रूपं प्रदीपवत् ॥३३॥

This idea would lead to a terrible travesty of the entire outlook as not only the object of knowledge would have to be admitted as shorn of knowableness but the consciousness also bereft of the power of luminosity. For instance, if the lamp of mind and senses were to be made shorn of the power of illumination, the entire world would virtually become asleep leaving nothing to be illumined (nor to be perceived). Similar to the light of lamp is the luminosity of objects imparted by knowledge. (31b-33)

अपूर्वमत्र विदितं नरीनृत्यामहे ततः।
अर्थप्रकाशो ज्ञानस्य यद्रूपं तन्निरूप्यताम् ॥३४॥

Here arises a unique situation in regard to knowledge owing to which we cannot but have to dance. Therefore it has become necessary for us to elaborate on the sense of the expression, *artha-prakāśa*. (34)

अर्थप्रकाशश्चेद्रूपमर्थो वा ज्ञानमेव वा।
अथार्थस्य प्रकाशो यस्तद्रूपमिति भण्यते ॥३५॥

This expression may be interpreted in two ways, that is, as a copulative compound and alternatively as a relative one. In the case of being taken as a copulative compound, it would mean the object and the illumination while in the case of being taken as the relative it would amount to knowledge of the object. (35)

षष्ठी कर्तरि चेदुक्तो दोष एव दुरुद्धरः ।
अथ कर्मणि षष्ठ्येषा ण्यर्थस्तत्र हृदि स्थितः ॥३६॥

If the use of the sixth termination in the word *artha* be admitted as in the sense of the nominative case, it would be difficult to avoid the difficulty. If, therefore, it is taken as used in the objective sense, the causative would have to be admitted as involved in the usage. (36)

तथा चेदं दर्शयामः किं प्रकाशः प्रकाशते ।
अप्रकाशोऽपि नैवासौ तथापि च न किंचन ॥३७॥

As such, we have to determine as to what is the object to be illumined. If that object is bereft of light, it would have to be taken as amounting to nothing. (37)

तर्हि लोके कथं ण्यर्थः उच्यते चेतनस्थितौ।
मुख्यो ण्यर्थस्य विषयो जडेषु त्वौपचारिकः ॥३८॥

(In answer to the query) what then is the significance of the usage of the causative in this context, (the answer is) the causative sense becomes main if applied to the animate and sheer formal when applied to the inanimate. (38)

तथा हि गन्तुं शक्तोऽपि चैत्रोऽन्यायत्ततां गतेः ।
मन्वान एव वक्त्यस्मि गमितः स्वामिनेति हि ॥३९॥

If a person named Caitra, even though capable of moving by himself independently, is made to go to a certain place, being asked for his coming, he is liable to answer to the enquirer in this regard that he has been sent by his employer. (39)

स्वाम्यप्यस्य गतौ शक्तिं बुद्ध्वा स्वाधीनतां स्फुटम् ।
पश्यन्निवृत्तिमाशंक्य गमयामीति भाषते ॥४०॥

His employer, too, having been aware of Caitra's capability of going to the place concerned, says that he has made him to go. (40)

प्रेर्यप्रेरकयोरेवं मौलिकी ण्यर्थसंगतिः ।
तदभिप्रायतोऽन्योऽपि लोके व्यवहरेत्तथा ॥४१॥

Thus becomes obvious the basic relationship between two animate entities as

the mover and the moved. In the same sense may operate people in the actual life also. (41)

शरं गमयतीत्यत्र पुनर्वेगाख्यसंस्क्रियाम् ।
विदधत्प्रेरकम्मन्य उपचारेण जायते ।।४२।।

'The shooter sends the arrow.' In this usage, the shooter invests the impression of movement in the arrow and, therefore, just analogically is said to have instigated the arrow to meet the target (and not really since being inanimate the arrow cannot be instigated). (42)

वायुरद्रिं पातयतीत्यत्र द्वावपि तौ जडौ ।
द्रष्टृभि प्रेरकप्रेर्यवपुषा परिकल्पितौ ।।४३।।

'The wind makes the peak of the mountain fall.' In this usage both the instigator and the instigated are inanimate (and, therefore, neither of them is liable to come under the purview of the act of instigation). As such, the act of instigation between them is obviously the result of imputation of the role of the subject and the object on them by the visitors of the scene. (43)

इत्थं जडेन संबन्धे न मुख्या ण्यर्थसंगतिः ।
आस्तामन्यत्र विततमेतद्विस्तरतो मया ।।४४।।

In this way is explicable the usage of the causative form of the expression in the case of inanimate objects. Let us stop with this much deliberation on this topic since it has already been detailed by me elsewhere. (44)

अर्थे प्रकाशना सेयमुपचारस्ततो भवेत् ।
अस्तु चेद्भासते तर्हि स एव पतदद्रिवत् ।।४५।।

Therefore, illumination of the object by its knowledge also must be analogical. Illumination of the object in this expression is analogical to the falling of the peak. (45)

उपचारे निमित्तेन केनापि किल भूयते ।

वायुः पातयतीत्यत्र निमित्तं तत्कृता क्रिया ॥४६॥
गिरौ येनैष संयोगनाशाद् भ्रंशं प्रपद्यते ।
इह तु ज्ञानमर्थस्य न किंचित्करमेव तत् ॥४७॥
उपचारः कथं नाम भवेत्सोऽपि ह्यवस्तु सन् ।

In analogy, some cause of it is a necessity. 'Wind makes the peak fall', in this statement cause is the action of the wind. It is due to that action that the association between them comes to an end and the peak falls. In the case of illumination of the object by knowledge, however, the latter does not make any change in the object at all through its act of illumination. Under such a state of things, how can analogy and that also being a non-entity, be fit for being treated as an analogy? (46-48a)

अप्रकाशित एवार्थः प्रकाशत्वोपचारतः ॥४८॥
तादृगेव शिशुः किं हि दहत्यग्न्युपचारतः ।

(In response to the above objection what needs to be understood is that) the known object in this context, too, does not get illumined anyway actually but only analogically in the same way as happens in the statement: *Māṇavako'gniḥ*, child is fire. Does the child burn anyone like fire? Not at all. This usage is out and out analogical (in view of the child's sharpness in understanding as well as movement). (48b-49a)

शिशौ वह्न्युपचारे यद्बीजं तैक्ष्ण्यादि तच्च सत् ॥४९॥
प्रकाशत्वोपचारे तु किं बीजं यत्र सत्यता।

The root causes behind the characterisation of the child as fire is its quality of sharpness, etc. and that is real. What truth after all lies behind the act of knowing as a fact of illumination? (49b-50a)

सिद्धे हि चेतने युक्त उपचारः स हि स्फुटम् ॥५०॥
अध्यारोपात्मकः सोऽपि प्रतिसंधानजीवितः ।
न चाद्यापि किमप्यस्ति चेतनं ज्ञानमप्यदः ॥५१॥
अप्रकाशं तदन्येन तत्प्रकाशेऽप्ययं विधिः।

This is obvious that the analogy is appropriate so far as the animate is concerned. This, however, is of the nature of superimposition which, too, is dependent on the being of the agency of the counter-association which, too, has not come into being till date. Consequently, knowledge as the parameter of animateness has remained devoid of illumination, standing in need of being illumined by something else (like the Ātman, self). (50b-52a)

ननु प्रदीपो रूपस्य प्रकाशः कथमीदृशम् ॥५२॥

Now the problem is whether the illumination of the object concerned is somewhat like the same by knowledge? (52b)

अत्रापि न वहन्त्येताः किं नु युक्तिविकल्पनाः ।

Do these arguments not carry any weight here too? (53a)

यादृशा स्वेन रूपेण दीपो रूपं प्रकाशयेत् ॥५३॥
तादृशा स्वयमप्येष भाति ज्ञानं तु नो तथा ।

By means of which flame the lamp illuminates the object by the same it illumines itself also. That, however, is not the case with knowledge. (53b-54a)

प्रदीपश्चैव भावानां प्रकाशत्वं दधात्यलम् ॥५४॥
अन्यथा न प्रकाशेरन्नभेदे चेदृशो विधिः ।

The lamp is sufficiently possessed of the property of illuminating the objects. In the absence of that property common to both the lamp and the object, the latter would not have been subjected to illumination at all. (54b-55a)

तस्मात्प्रकाश एवायं पूर्वोक्तः परमः शिवः ॥५५॥
यथा यथा प्रकाशेत तत्तद्भाववपुः स्फुटम्।

This is why the Parama Śiva, as discussed already has been considered as sheer light. As He goes on shedding His Light, the universe goes on assuming its form as His obvious body. (55b-56a)

एवं न नीलता नाम यथा काचित्प्रकाशते ॥५६॥

तद्वच्चकास्ति वेद्यत्वं तच्च भावांशपृष्ठगम् ।

As blueness spreads its illumination, so does spread out the object its knowableness which is of existential nature. (56b-57a)

फलं प्रकटतार्थस्य संविद्वेति द्वयं ततः ॥५७॥
विपक्षतो रक्षितं च संधानं चापि तन्मिथः ।

In reconciliation of the two mutually contrary opinions regarding the event of knowing an object as propounded by Kumārila with the assertion that knowledge of the object is based on the element of revelation (*prakaṭatā*) inherent in it, and by Prabhākara that the same has its basis in the consciousness inherent in the knower, we admit that both are correct from their own viewpoints and, therefore, unification of both the viewpoints is the necessity. (57b-58a)

तथा हि निभृतश्चौरश्चैत्रवेद्यमिति स्फुटम् ॥५८॥
बुद्ध्वा नादत्त एवाशु परीप्साविवशोऽपि सन् ।
सेयं पश्यति मां नेत्रत्रिभागेनेति सादरम् ॥५९॥
स्वं देहममृतेनेव सिक्तं पश्यति कामुकः ।

This may be elucidated by the case of a thief looking at a precious possession of Caitra and while intending to steal it out of greed does not dare to grab it out of the fear that he has been seen stealing it by its owner. Another elucidation of it is the case of a damsel and her lover thinking that the former has looked at him lustily from the corner of her eye, and, therefore, his body has got drenched with ambrosia. (58b-60a)

न चैतज्ज्ञानसंवित्तिमात्रं भावांशपृष्ठगम् ॥६०॥
अर्थक्रियाकरं तच्चेन्न धर्मः को न्वसौ भवेत् ।

(It is obvious from the above instances that) the knowledge of an object is not merely awareness of it but involves in it the will for the corresponding action. If the same were not to involve the will for action in regard to the object, knowableness of it as its inherent quality rather than just as a contingent function, would stand annulled. (60b-61a)

यच्चोक्तं वेदताधर्मो भावः सर्वानपि प्रति ॥६१॥
स्यादित्येतत्स्वपक्षघ्नं दुष्प्रयोगास्त्रवत्तव ।

Concerning your (opponents') argument that on the acceptance of knowableness of the object as its inherent quality, all would be known to all, we have to state that acceptance of this objection would go against you as misuse of a weapon is likely to harm its possessor himself. (61b-62a)

अस्माकं तु स्वप्रकाशशिवतामात्रवादिनाम् ॥६२॥
अन्यं प्रति चकास्तीति वच एव न विद्यते ।

As regards our standpoint, we hold the view that Śiva alone is self-luminous and it is He who forms the source of illumination of all (out of His sense of independence and self-sufficiency and hence acts as the determinant in regard to knowledge as well as existence, *sat* and *cit*). As such, nothing else needs to be uttered in this regard. (62b-63a)

सर्वान्प्रति च तन्नीलं स घटश्चेति यद्वचः ॥६३॥
तदप्यविदितप्रायं गृहीतं मुग्धबुद्धिभिः ।

As regards the statement that the particular object is blue and therefore is a pitcher, such a statement is made almost out of ignorance and is mistaken to be true only by the ignorant. (63b-64a)

न हि कालाग्निरुद्रीयकायावगतनीलिमा ॥६४॥
तव नीलः किं नु पीतो मैवं भून्न तु नीलकः ।
न कंचित्प्रति नीलोऽसौ नीलो वा यं प्रति स्थितः ॥६५॥
तं प्रत्येव स वेद्यः स्यात्संकल्पद्वारकोऽन्ततः।

Blueness essentially is the colour of the body of Rudra, the deity of the fire of dissolution. It does not apply to the colour blue as perceived by individuals; then if the question arises whether it would turn into yellow. The answer to this question is that this, too, is not possible. If it looks blue to someone, it ought to be limited to him alone particularly as confined to his determination at last. (64b-66a)

यथा चार्थप्रकाशात्मज्ञानं संगीर्यते त्वया ॥६६॥
तथा तज्ज्ञातृवेद्यत्वं भावीयं रूपमुच्यताम् ।

If you agree with the formulation that the knowledge of a particular object amounts to be illuminated as such by the tool of understanding, you need also to agree with the view that this knowledgeableness is existential (*bhāvīya*). (66b-67a)

न च ज्ञातात्र नियतः कश्चिज्ज्ञाने यथा तव ॥६७॥
अर्थे ज्ञाता यदा यो यस्तद्वेद्यं वपुरुच्यताम् ।

We do not agree with your viewpoint that the knower is different from the object of knowledge. As against this viewpoint, we hold that whoever acts as the knower of what, forms the body of that knowledge in the form of his own personality. (67b-68a)

तत्तद्विज्ञातृवेद्यत्वं सर्वान्प्रत्येव भासताम् ॥६८॥
इत्येवं चोदयन्मन्ये व्रजेद्बधिरधुर्यताम् ।
न ह्यन्यं प्रति वै कंचिद्भाति सा वेद्यता तथा ॥६९॥

The opposition seems to have crossed the limit of deftness in asserting the point again and again that on agreeing to the viewpoint that knowledgeableness is existential, knowledge of everything would become common to all. In fact, knowingness of one does never become precisely the same of anyone else. (68b-69a)

भावस्य रूपमित्युक्ते केयमस्थानवैधुरी ।
अनेन नीतिमार्गेण निर्मूलमपसारिता ॥७०॥
अनवस्था तथा ह्यन्यैर्नीलाद्यैः सदृशी न सा।
वेद्यता किंतु धर्मोऽसौ यद्योगात्सर्वधर्मवान् ॥७१॥
धर्मी वेद्यत्वमभ्येति स सत्तासमवायवत् ।

What decentralisation lies in holding knowingness as existential? Indeed, by sticking to this point of view, the flaw gets annulled. Its status is also not kindred to that of the blue, etc. Knowingness, in fact, is that attribute by virtue of which

the entire world becomes existential. Indeed, the whole knowableness becomes substantial on account of its inherence in existence. (70-72a)

ब्रूषे यथा हि कुरुते सत्ता सत्यतः सतः ।।७२।।
समवायोऽपि संश्लिष्टः श्लिष्टानश्लिष्टताजुषः।
अन्त्यो विशेषो व्यावृत्तिरूपो व्यावृत्तिवर्जितान् ।।७३।।
व्यावृत्तान् श्वेतिमा शुक्लमशुक्लं गमनं तथा ।
तद्वन्नीलादिधर्मांशयुक्तो धर्मो स्वयं स्थितः ।।७४।।
अवेद्यो वेद्यतारूपाद्धर्माद्वेद्यत्वमागतः ।

You utter as per practice in the world that existence is derived from non-existence; inherence is derived from the unassociated and the associated; the last is derived as a particular via elimination of what are not eliminated; so is the case with whiteness making the black white. Similar is the case of the moving according movement to the stagnant. In the same way, objects such as blue, etc., being unknown, enter into the class of the known by virtue of the entry of the attribute of knowingness into them. (72b-75a)

वेद्यता भासमाना च स्वयं नीलादिधर्मवत् ।।७५।।
अप्रकाशा स्वप्रकाशाद्धर्मादेति प्रकाशताम् ।

Knowingness appearing by itself as blue, etc. should reveal itself automatically as equipped with the quality of knowingness, in spite of being shorn of the quality of revealment. (75b-76a)

प्रकाशे खलु विश्रान्तिं विश्वं श्रयति चेत्ततः ।।७६।।
नान्या काचिदपेक्षास्य कृतकृत्यस्य सर्वतः ।

When the entire world rests in the illumination of consciousness, there is no necessity of anything else to bring the illumination of awareness to it as it lies fulfilled in all respects already. (76b-77a)

यथा च शिवनाथेन स्वातन्त्र्याद्भास्यते भिदा ।।७७।।
नीलादिवत्तथैवायं वेद्यता धर्म उच्यते ।

As the entire spectrum of the world is being revealed in all multiplicity by Lord Śiva, likewise needs to be taken the attribute of knowingness such as the blue, etc. (77b-78a)

एवं सिद्धं हि वेद्यत्वं भावधर्मोऽस्तु का घृणा ।।७८।।
इदं तु चिन्त्यं सकलपर्यन्तोक्तप्रमातृभिः ।
वेद्यत्वमेकरूपं स्याच्चातुर्दश्यमतः कुतः ।।७९।।

Thus gets established the existential character of knowingness without any sense of repulsion. Still, however, the problem remains to be settled that when knowingness beginning from Śiva to the unenlightened individual is all the way uniformly one, what is the necessity for dividing it into fourteen kinds? (78b-79)

उच्यते परिपूर्णं चेद्भावीयं रूपमुच्यते ।
तद्विभर्भैरवो देवो भगवानेव भण्यते ।।८०।।

(In response to this objection, the author observes as follows): When the completely existential status of knowingness is being spelled out, it is to be understood as being done directly by the Lord Himself. (80)

अथ तन्निजमाहात्म्यकल्पितोंऽशांशिकाक्रमः ।
सह्यते किं कृतं तर्हि प्रोक्तकल्पनयाऽनया ।।८१।।

Now when all this division into part and whole as well as of order and disorder is being tolerated with by according to it the status of the creation of the Lord out of His magnanimity, what purpose is served by adding to it the idea of further divisions of kinds and varieties? (81)

अत एव यदा येन वपुषा भाति यद्यथा।
तदा तथा तत्तद्रूपमित्येषोपनिषत्परा ।।८२।।

(In answer to this query, the author observes as follows): the secret of our system is that whatever when and in what form reveals itself (we take it as such). (82)

चैत्रेण वेद्यं जानामि द्वाभ्यां बहुभिरप्यथ ।
मन्त्रेण तन्महेशेन शिवेनोद्रिक्तशक्तिना ।।८३।।

अन्यादृशेन वेत्येवं भावो भाति यथा तथा ।
अर्थक्रियादिवैचित्र्यमभ्येत्यपरिसंख्यया ॥८४॥

'I know this as informed about it by Caitra'. Thus one, two or many agencies may be involved in my knowledge about something up to Mantra and even the supernal Lord of all the *mantras* imbued with His force. Similarly may be the case of information about so many other things in the process of understanding. Thus emerges the peculiarity in regard to the understanding as well as action so far as numeration is concerned. (83-84)

तथा ह्येकाग्रसकलसामाजिकजनः खलु ।
नृत्तं गीतं सुधासारसागरत्वेन मन्यते ॥८५॥

(As an elucidation of this form of understanding is) the case of the audience attending a performance of dance and music attentively and consequently feeling bathed, as it were, in the sea of ambrosia. (85)

तत एवोच्यते मल्लनटप्रेक्षोपदेशने।
सर्वप्रमातृतादात्म्यं पूर्णरूपानुभावकम् ॥८६॥

Even so happens in the case of the performance of wrestlers, acrobats, etc. before the gathering of onlookers who becomes completely identified with whatever is being displayed (in spite of all their individual differences). (86)

तावन्मात्रार्थसंवित्तितुष्टाः प्रत्येकशो यदि ।
कः संभूय गुणस्तेषां प्रमात्रैक्यं भवेच्च किम् ॥८७॥

When a large number of people become satisfied each with a particular experience common to them all, what is that experience where this unanimity of satisfaction takes place? (87)

यदा तु तत्तद्वेद्यत्वधर्मसंदर्भगर्भितम् ।
तद्वस्तु शुष्कात्प्राग्रूपादन्यद्युक्तमिदं तदा ॥८८॥

This point of unanimity of satisfaction is reached when the earlier dry state of individual experience gets transcended. (88)

शास्त्रेऽपि तत्तद्वेद्यत्वं विशिष्टार्थक्रियाकरम् ।
भूयसैव तथा च श्रीमालिनीविजयोत्तरे ॥८९॥
तथा षड्विधमध्वानमनेनाधिष्ठितं स्मरेत् ।
अधिष्ठानं हि देवेन यद्विश्वस्य प्रवेदनम् ॥९०॥
तदीशवेद्यत्वेनेत्यं ज्ञानं प्रकृतकार्यकृत् ।

Like the experience of unanimity on the ordinary worldly plane, the same kind of unanimity occurs rather in a profound measure in Śaivism as has been pointed out in the *Mālinīvijayottara Tantra*. In this regard, one should remind oneself of the six varieties of the path presided over by the Lord with the involvement of His creativity in the task as also His experience of it. (89-91a)

एवं सिद्धं वेद्यताख्यो धर्मो भावस्य भासते ॥९१॥
तदनाभासयोगे तु स्वरूपमिति भण्यते ।

Thus becomes proved the proposition that it is the property of knowingness of the existential entity which reveals itself. In the state of the entity's remaining unrevealed and self-contained lies what is known as its original status. (91b-92a)

उपाधियोगिताशङ्कामपहस्तयतोऽस्फुटम् ॥९२॥
स्वात्मनो येन वपुषा भात्यर्थस्तत्स्वकं वपुः ।

After the removal of the adjunct, which is the cause of ambiguity of it, when the object gets restored to its original shape, therein lies its revealment in its real being. (92b-93a)

जानामि घटमित्यत्र वेद्यतानुपरागवान् ॥९३॥
घट एव स्वरूपेण भात इत्युपदिश्यते ।
ननु तत्र स्वयंवेद्यभावो मन्त्राद्यपेक्षया ॥९४॥

'I know the jar'. In this statement, the jar concerned is revealed in its original form rid of any adjunct. This may be claimed. Behind the claim, the idea is that the jar is known to the knower by himself without any aid whichsoever, including *mantra*, etc. (93b-94)

अपि चास्त्येव तन्वस्तु न तु सन्प्रतिभासते ।
अवेद्यमेव कालाग्निवपुर्मेरोः परा दिशः ॥९५॥
ममेति संविदि परं शुद्धं वस्तु प्रकाशते ।
भातत्वाद्वेद्यमपि तन्न वेद्यत्वेन भासनात् ॥९६॥

There may be a case in which something, though existing, and yet is not revealed to someone. For instance, the fire of dissolution must be there and yet is not knowable to us. So is the case with the sense of direction beyond the mount Meru. The case is different of the self-consciousness. In it, pure awareness of things gets reflected. It is not untrue to say that since anything is being revealed, therefore, it is knowable also. The truth is that its revealment should be knowable. (95-96)

अवेद्यमेव भानं हि तथा कमनुयुञ्ज्महे।
एवं पञ्चदशात्मेयं धरा तद्वज्जलादयः ॥९७॥
अव्यक्तान्ता यतोऽस्त्येषां सकलं प्रति वेद्यता ।

Who is the cognisant behind the revealment of what is unknowable? This is the problem with the statement that this earth has fifteen attributes. So is the problem also with other elements including water, etc. up to the Unmanifest concerning the knowableness of them to the individual enwrapped in ignorance. (97-98a)

यत्तूच्यते कलाद्येन धरान्तेन समन्विताः ॥९८॥
सकला इति तत्कोशषट्कोद्रेकोपलक्षणम्।
उद्भूताशुद्धचिद्रागकलादिरसकञ्चुकाः ॥९९॥
सकलालयसंज्ञास्तु न्यग्भूताखिलकञ्चुकाः ।
ज्ञानाकलास्तु ध्वस्तैतत्कञ्चुका इति निर्णयः ॥१००॥

As regards the characterisation of the individuals known as *sakala* as associated with elements from *kalā* to *dharā*, it amounts to suggest to their remaining under the agitated state of six coverings of *māyā*, *niyati*, *kalā*, *kāla*, *rāga* and *avidyā*. As distinct from them, *sakalālayas* are those in whom these *kañcukas*, coverings, have become attenuated while *jñānākalas* are those in whom these have become completely eliminated. (98b-100)

तेन प्रधाने वेद्येऽपि पुमानुद्भूतकञ्चुकः ।
प्रमातास्त्येव सकलः पाश्चदश्यमतःस्थितमः ॥१०१॥

In spite of predominance of knowingness in him, the individual attributed as *sakala*, remains within the range of agitated *kañcuka* and hence within the fold of the fifteenth. (101)

पाश्चदश्यं धराद्यन्तर्निविष्टे सकलेऽपि च ।
सकलान्तरमस्त्येव प्रमेयेऽत्रापि मातृ हि ॥१०२॥

As the boundary of the fifteen elements is admitted in the case of the earth, etc. on account of the predominance of knowableness in them, even so it ought to be accepted in the case of the knower also. (102)

स्थूलावृतादिसंकोचतदन्यव्याप्तृताजुषः ।
पीताद्याः स्थिरकम्प्रत्वाच्चतुर्दश धरादिषु ॥१०३॥
स्वरूपीभूतजडताः प्राणदेहपथे ततः ।
प्रमातृताजुषः प्रोक्ता धारणा विजयोत्तरे ॥१०४॥

Gross covert, beginning, contracted, expanded, pervasive, yellow, etc., stagnant, forceful, etc. are fourteen elements qualified by these attributes from the earth up to the unmanifest. These attributes are the cause of inanimateness on the path of emergence of *prāṇa* and body. This is why in the *Mālinīvijayottara Tantra* these have been characterised as accompanied by knowership. (103-104)

यदा तु मेयता पुंसः कलान्तस्य प्रकल्प्यते ।
तदुद्भूतः कञ्चुकांशो मेयो नास्य प्रमातृता ॥१०५॥

Wherever the Puruṣa still associated with the principle of *kalā* has got illuminated is conceived as an object of knowledge, what is really meant as that object is indeed the covering over him and by no means he as the knower. ((105)

अतः सकलसंज्ञस्य प्रमातृत्वं न विद्यते ।
त्रयोदशत्वं तच्छक्तिशक्तिमद्द्वयवर्जनात् ॥१०६॥

Therefore, the Puruṣa still associated with the principle of *kalā* is bereft of knowership and hence also that of his status as the thirteenth on account of elimination of the principles of Śakti and the possessor of Śakti from him. (106)

न्यूग्भूतकञ्चुको माता युक्तस्तत्र लयाकलः ।
मायानिविष्टो विज्ञानाकलाद्याः प्राग्वदेव तु ॥१०७॥

The knower with an attenuated form of *kañcuka* then gets raised to the status of *layākala* though still he would continue to remain occupied by the element of *māyā*. Statuses of *vijñānākala*, etc., would continue to get upgraded likewise. (107)

मायातत्त्वे ज्ञेयरूपे कञ्चुकन्यग्भवोऽपि यः ।
सोऽपि मेयः कञ्चुकैक्यं यतो माया सुसूक्ष्मिका ॥१०८॥

Since the element of *māyā* is an object of knowledge, representing the state of attention of the *kañcuka*, that, too, is the object on account of its identification with the *kañcuka* which is due to its extreme subtlety. (108)

विज्ञानाकल एवात्र ततो मातापकञ्चुकः ।
मायानिविष्टेऽप्यकले तथेत्येकादशात्मता ॥१०९॥

Here the Puruṣa gets elevated to the status of the *vijñānākala* and becomes rid of the *kañcuka* and hence the pure knower. In this state of absence of *kalā*, he remains covered by *māyā* and thus his status gets elevated to the eleventh position in the hierarchy. (109)

विज्ञानकेवले वेद्ये कञ्चुकध्वंससुस्थिते ।
उद्बुभूषुप्रबोधानां मन्त्राणामेव मातृता ॥११०॥

When the *vijñānākala*, person in whom special knowledge becomes prominent, becomes the object of knowledge and his *kañcuka* gets eliminated, resulting in the awakening of wisdom, only *mantras* serve as the agent of knowledge. (110)

तेऽपि मन्त्रा यदा मेयास्तदा माता तदीश्वरः ।

स ह्युद्भवात्पूर्णबोधस्तस्मिन्प्राप्ते तु मेयताम् ॥१११॥

When those *mantras* themselves become objects of knowledge, the knower becomes their Lord and he, too, attains the status of the object of knowledge owing to arousal of complete wisdom in him. (111)

उद्भूतपूर्णरूपोऽसौ माता मन्त्रमहेश्वरः ।
तस्मिन्विज्ञेयतां प्राप्ते स्वप्रकाशः परः शिवः ॥११२॥
प्रमाता स्वकतादात्म्यभासिताखिलवेद्यकः ।

Due to arousal of complete wisdom in him, he becomes the knower of the status of Mantra Maheśvara and further gets elevated to the ultimate status of Śiva the self-illumined with the awakening of the still higher wisdom in him. Thus, he becomes the knower of everything with the sense of identification between the knower and the known. (112-113a)

शिवः प्रमाता नो मेयो ह्यन्याधीनप्रकाशता॥११३॥
मेयता सा न तत्रास्ति स्वप्रकाशो ह्यसौ प्रभुः

Śiva is the knower of the highest order in whom objectivity has completely been eliminated as He is the self-luminous Lord of everything. (113b-114a)

स्वप्रकाशेऽत्र कस्मिंश्चिदनभ्युपगते सति ॥११४॥
अप्रकाशात्प्रकाशत्वे ह्यनवस्था दुरुत्तरा।
ततश्च सुप्तं विश्वं स्यान्न चैवं भासते हि तत् ॥११५॥

(At this most primeval state of being) if we fail to admit the being of anything self-luminous and think of emergence of light from darkness, there will necessarily occur the flaw resulting in the admittance of the entire world as completely asleep. (114b-115)

अन्याधीनप्रकाशं हि तद्भात्यन्यस्त्वसौ शिवः ।
इत्यस्य स्वप्रकाशत्वे किमन्यैर्युक्तिडम्बरैः ॥११६॥
मानानां हि परो जीवः स एवेत्युक्तमादितः।

In the face of this danger, admittance of Śiva's self-luminousness becomes a necessity requiring nothing else to support this contention. Individual's conscience is the highest measuring standard conceivable. This has been stated right in the beginning. (116b-117a)

नन्वस्ति स्वप्रकाशेऽपि शिवे वेद्यत्वमीदृशः ॥११७॥
उपदेशोपदेष्टृत्वव्यवहारोऽन्यथा कथम् ।

Now, in self-luminous Śiva also there is a kind of objectivity insofar as there is prevalence of the relationship of instructor and instruction as related to Him. (117b-118a)

सत्यं स तु तथा सृष्टः परमेशेन वेद्यताम् ॥११८॥
नीतो मन्त्रमहेशादिकक्ष्यां समधिशाय्यते ।

This is true. He has been created by the Supreme Lord such as imbued with objectivity so as to act in the role of Mantra Maheśvara, etc. beyond His regular activities. (118b-119a)

तथाभूतश्च वेद्योऽसौ नानवच्छिन्नसंविदः ॥११९॥
पूर्णस्य वेद्यता युक्ता परस्परविरोधतः ।

There is no harm in taking Him as such but by no means as limited in His consciousness. Admittance of the combination of subjectivity and objectivity is quite understandable in what is perfect, apparently self-contradictory though. (119b-120a)

तथा वेद्यस्वभावेऽपि वस्तुतो न शिवात्मताम् ॥१२०॥
कोऽपि भावः प्रोज्झतीति सत्यं तद्भावना फलेत् ।

In spite of His being imbued with the objectivity of that sort also, there is nothing in the entire spectrum of the reality which is shorn of His presence so as to remain fruitless on contemplation on Him as such. (120b-121a)

श्रीपूर्वशास्त्रे तेनोक्तं शिवः साक्षान्न भिद्यते ॥१२१॥
साक्षात्पदेनायमर्थः समस्तः प्रस्फुटीकृतः।

He Himself has stated in the *Mālinīvijayottara Tantra* that as a whole there is no *sākṣat*, diversity in Śiva. Use of the word *sākṣat* in this context stands for 'as a whole'. (121b-122a)

नन्वेकरूपतायुक्तः शिवस्तद्वशतो भवेत् ॥१२२॥
त्रिवेदतामन्त्रमहानाथे कात्र विवादिता ।

Now, even though Śiva may be uniformly one (on account of having consciousness as His body) but what the reason behind reference to Him is as imbued with the triplicity of knowledge in the form of Mantreśa, Mantreśvara and Mahāmantreśvara. (122b-123a)

महेश्वरेशमन्त्राणां तथा केवलिनोर्द्वयोः ॥१२३॥
अनन्तभेदतैकैकं स्थिता सकलवत्किल।

Of each one of Mantra Maheśvara, Mantreśvara, Vjñāna-kevalī and Pralaya-kevalī innumerable kinds are possible to be made out as is the case with the Sakalas. (123b-124a)

ततो लयाकले मेये प्रमातास्ति लयाकलः ॥१२४॥
अतस्त्रयोदशत्वं स्यादित्थं नैकादशात्मता।

Similar would be the case with the *Layākala*. When he would turn into the object of knowledge, his another phase would become the knower of the thirteen kinds apart from the nine getting annulled. (124b-125a)

विज्ञानाकलवेद्यत्वेऽप्यन्यो ज्ञानाकलो भवेत् ॥१२५॥
माता तदेकादशता स्यान्नैव तु नवात्मता ।

Similarly, when the Vijñānākala would become the object of knowledge, his another phase would become the agent of knowledge, and thus he, as the knower, would assume eleven kinds rather than be limited to nine. (125b-126a)

एवं मन्त्रतदीशानां मन्त्रेशान्तरसंभवे ॥१२६॥
वेद्यत्वान्नव सप्त स्युः सप्त पञ्च तु ते कथम् ।

So is the possibility of multiplication of Mantras and Mantreśvaras. Having become objects of knowledge, they would become nine and seven rather than would remain seven and five. (126b-127a)

उच्यते सत्यमस्त्येषा कलना किंतु सुस्फुटः ॥१२७॥
यथात्र सकले भेदो न तथा त्वकलादिके ।

It is obviously true in regard to those who are enwrapped in the element of *kalā* but decidedly not true in the case of those who have got free of it. (127b-128a)

अनन्तावान्तरेदृक्षयोनिभेदवतः स्फुटम् ॥१२८॥
चतुर्दशविधस्यास्य सकलस्यास्ति भेदिता ।

As regards the category of these *Sakalas*, along with the possibility of innumerable subdivisions of them, in their main divisions they are as many as fourteen. (128b-129a)

लयाकले तु संस्कारमात्रात्सत्यप्यसौ भिदा ॥१२९॥
अकलेन विशेषाय सकलस्यैव युज्यते ।

Though varieties are there amongst the *Layākalas*, yet only in the form of impressions (*saṁskāras*) to be specified by those who are free of the element of *kalā*. However, varieties are quite obvious in the case of one who is enwrapped in *kalā*. (129b-130a)

विज्ञानकेवलादीनां तावत्यपि न वै भिदा ॥१३०॥
शिवस्वाच्छन्द्यमात्रं तु भेदायैषां विजृम्भते।

As regards the Vijñānākala and others of the sort, there is no variation amongst them at all except for such which comes to the fore on account of the autonomous nature of Śiva. (130b-131a)

इत्याशयेन संपश्यन्विशेषं सकलादिह ॥१३१॥
लयाकलादौ नोवाच त्रायोदश्यादिकं विभुः।

In view of their difference from those who lie still enclosed in the grip of *kalā*, the Lord did not speak of variation into varieties of thirteen, etc. in regard to those in whom the range of *kalā* has been transcended. (131b-132a)

नन्वस्तु वेद्यता भावधर्मः किन्तु लयाकलौ ॥१३२॥
मन्वाते नेह वै किञ्चित्तदपेक्षा त्वसौ कथम् ।

Now the problem is how to accept the knowingness as an existential property when Pralayākala and Vijñānākala are entirely unaware of whatever is taking place outside themselves (like the sleeping snake and the yogin in the state of *samādhi* respectively). (132b-133a)

श्रूयतां संविदैकात्म्यतत्त्वेऽस्मिन्संव्यवस्थिते ॥१३३॥
जडेऽपि चितिरस्त्येव भोत्स्यमाने तु का कथा ।
स्वबोधावसरे तावद्भोत्स्यते लयकेवली ॥१३४॥
द्विविधिश्च प्रबोधोऽस्य मन्त्रत्वाय भवाय च ।

Now listen to what I am going to tell you regarding the oneness of consciousness in this state of things. When consciousness is implicit even in the inanimate, not to talk of those animate beings who lie on the verge of getting awakened. When the occasion for his awakening would arrive, one whose adjuncts have been eliminated would certainly get awakened in his consciousness. The awakened state of his inner being is of two kinds, namely, contemplative (*mantrātmaka*) and existential (*bhavāya*). (133b-135a)

भावनादिबलादन्यवैष्णवादिनयोदितात् ॥१३५॥
यथास्वमाधरौत्तर्यविचित्रात्संस्कृतस्तथा ।
लीनः व्रबुद्धो मन्त्रत्वं तदीशत्वमथैति वा ॥१३६॥
स्वातन्त्र्यवर्जिता ये तु बलान्मोहवशीकृताः ।
लयाकलात्स्वसंस्कारात्प्रबुद्ध्यन्ते भवाय ते ॥१३७॥

Proceeding along the line of *sādhanā* as preached by Vaiṣṇavas and allied systems, by virtue of their emotional and sentimental approach for self-elimination, aspirants may get awakened and attain the state of *mantra* and the Lord of *mantras*, short of autonomy, however. Being deluded by their attachment (to a

certain state of being), however, they get degraded from their *saṁskāra* of the state of *layākala* to the worldly life itself. (135-b-137)

ज्ञानाकलोऽपि मन्त्रेशमहेशत्वाय बुध्यते ।
मन्त्रादित्वाय वा जातु जातु संसृतयेऽपि वा ॥१३८॥

Even a *jñānākala* may get awakened into the state of Mantreśa and Mantreśvara sometimes and at others he may get degraded to be reborn. (138)

अवतारो हि विज्ञानियोगिभावेऽस्य भिद्यते ।

His rebirth, however, may also be of two elevated kinds as in the form of a man of special knowledge and in the capacity of a yogin. (139a)

उक्तं च बोधयामास स सिसृक्षुर्जगत्प्रभुः ॥१३९॥
विज्ञानकेवलानष्टाविति श्रीपूर्वशासने ।

In the *Mālinīvijayottara Tantra*, it has been stated by Lord Śiva that the Lord of Creation created eight *vijñāna-kevalīns*, (namely, Aghore, Paramāghore, Ghorerūpa, Ghoremukha, Bhīma, Bhīṣaṇa, Vamana and Pivana). (139b-140a)

अतः प्रभोत्स्यमानत्वे यानयोर्बोधयोग्यता ॥१४०॥
तद्बलाद्वेद्यतायोग्यभावेनैवात्र वेद्यता ।

Therefore, when the potentiality for knowledgeability gets awakened in them, it forms the basis of their special understanding. (140b-141a)

तथा हि गाढनिद्रेऽपि प्रियेऽनाशङ्कितागताम् ॥१४१॥
मां द्रक्ष्यतीति नाङ्गेषु स्वेषु मात्यभिसारिका ।

This may be elucidated in the form of a young lady's dream that, though completely asleep, my lover would decidedly come, look at me and would be united with me and gets exhilarated beyond measure. (141b-142a)

एवं शिवोऽपि मनुते एतस्यैतत्प्रवेद्यताम् ॥१४२॥
यास्यतीति सृजामीति तदानीं योग्यतैव सा।

वेद्यता तस्य भावस्य भोक्तृता तावती च सा।
लयाकलस्य चित्रो हि भोगः केन विकल्प्यते।

In the same way, while creating the *layākala*, etc. Śiva also contemplates on the ground of this kind of potentiality in him that the potentiality concerned would be actualised in the form of experience of delight in the same measure as it lies in them. What form the experience would take is rather beyond the range of imagination. (142b-144a)

यथा यथा हि संवित्तिः स हि भोगः स्फुटोऽस्फुटः ।।१४४।।
स्मृतियोग्योऽप्यन्यथा वा भोग्यभावं न तूज्झति ।

As would be the quantum of awareness in the person concerned so would be the quantum of delight in its depth as well as clarity. Memorable or not, the experience would by no means be rid of joy. (144b-145a)

गाढ़निद्राविमूढोऽपि कान्तालिङ्गितविग्रहः ।।१४५।।
भोक्तैव भण्यते सोऽपि मनुते भोक्तृतां पुरा।

A lover lying in deep sleep embracing his beloved feels himself as her enjoyer and so even after getting awakened. (145b-146a)

उत्प्रेक्षामात्रहीनोऽपि कांचित्कुलवधूं पुरः ।।१४६।।
संभोक्ष्यमाणां दृष्ट्वेव रभसाद् याति संमदम् ।

Although shorn of imagination, a person comes to have a look at a beautiful lady of integrity and incidentally happens to think of her worthiness of being an object of his enjoyment. The very idea of his enjoying with her makes him immediately exhilarated. (146b-147a)

तामेव दृष्ट्वा च तदा समानाशयभागपि ।।१४७।।
अन्यस्तथा न संवित्ते कमत्रोपलभामहे।

Having seen the same lady at the same time, though equally capable of the same kind of experience in regard to that lady, there happens to be another person

who does not undergo the same experience of exhilaration. Which one of the two deserves our appreciation and which one our condemnation! (147b-148a)

लोके रूढमिदं दृष्टिरस्मिन्कारणमन्तरा ॥१४८॥
प्रसीदतीव मग्नेव निर्वातीवेतिवादिनि ।
इत्थं विस्तरतस्तत्त्वभेदोऽयं समुदाहृत: ॥१४९॥

It is a matter of common acceptance that the outlook of the persons concerned plays the role of the determinant in such cases besides the sameness of the cause. This fact gets elucidated here by the differences in the responses of persons concerned. Placed under one and the same circumstance, while one feels rejoiced, the other immersed and the third remains absolutely unaffected. (148b-149a)

शक्तिशक्तिमतां भेदादन्योन्यं तत्कृतेष्वपि ।
भेदेष्वन्योन्यतो भेदात्तथा तत्त्वान्तरै: सह ॥१५०॥
भेदोपभेदगणनां कुर्वतो नावधि: क्वचित् ।
तत एव विचित्रोऽयं भुवनादिविधि: स्थित: ॥१५१॥

Due to difference between force and the enforced from each other, there are other differences also created by them. Thus, there is no end to differences and sub-differences. In this endlessness of differences lies the peculiarity of creation, etc. (150-151)

पार्थिवत्वेऽपि नो साम्यं रुद्रवैष्णवलोकयो:।
का कथान्यत्र तु भवेत् भोगो वापि स्वरूपके ॥१५२॥

As regards physicality, there is no comparison between this world on the one side and the other world such as Viṣṇu's and Rudra's on the other. In view of this, nothing needs to be uttered about other worlds in themselves as well as means of enjoyment available there. (152)

स च नो विस्तर: साक्षाच्छक्यो यद्यपि भासितुम् ।
तथापि मार्गमात्रेण कथ्यमानो विविच्यताम् ॥१५३॥

As such, although we are incapable of detailing out all the kinds and sub-kinds of the worlds in all their varieties, just think of whatever is being made out by way of exemplification. (153)

सप्तानां मातृशक्तीनामन्योऽन्यं भेदने सति।
रूपमेकान्नपश्चाशत्स्वरूपं चाधिकं ततः ।।१५४।।

On multiplication of seven kinds of the knower and the same number of their forces with each other, we get forty-nine varieties which can be extended still further. (154)

सर्व सर्वात्मकं यस्मात्तत्मात्सकलमातरि ।
लयाकलादिशक्तीनां संभवोऽस्त्येव तत्त्वतः ।।१५५।।

Since all is pervaded by all in our system, in the knower of the category of *sakala*, *layākala*, etc. all other categories are essentially possible. (155)

स त्वस्फुटोऽस्तु भेदांशं दातुं तावत्प्रभुर्भवेत् ।
तेषामपि च भेदानामन्योन्यं बहुभेदता ।।१५६।।

Let these differences remain ambiguous due to lack of clarity, yet obviously since the differentiator behind them is the Lord Himself, those differences get multiplied further via multiplication with each other. (156)

मुख्यानां भेदभेदानां जलाद्यैर्भेदने सति।
मुख्यभेदप्रकारेण विधेरानन्त्यमुच्चते ।।१५७।।

If the main number of varieties of entities emerging out of multiplication of the forces and the forceful mutually be multiplied further by that of water, etc., we cannot but reach endlessness eventually. (157)

सकलस्य समुद्भूताश्चक्षुरादिस्वशक्तयः ।
न्यग्भूताश्च प्रतन्वन्ति भेदान्तरमपि स्फुटम् ।।१५८।।

Even the forces working behind the operation of the senses like eyes, etc., if taken into account in their both manifest and unmanifest states in the individual

enveloped in the element of ***kalā***, ***sakala***, obviously extend the number of varieties further. (158)

एवं लयाकलादीनां तत्संस्कारपदोदितात् ।
पाटवात्प्रक्षयाद्वापि भेदान्तरमुदीर्यते ॥१५९॥

In the same way are mentioned the varieties and sub-varieties of other kinds of subject, namely, *layākala*, etc. due to the presence of impressions created in them in their earlier states of being moreover in their active as well as attenuated forms. (159)

न्यक्कृतां शक्तिमास्थायाप्युदासीनतया स्थितिम् ।
अनाविश्येव यद्वेत्ति तत्रान्या वेद्यता खलु ॥१६०॥
आविश्येव निमज्येव विकास्येव विघूर्ण्य च ।
विदतो वेद्यतान्यैव भेदोऽत्रार्थक्रियोचितः ॥१६१॥

Decidedly different is the nature of knowledge as is received in the state when the power of reception is lowered and hence indifferently lacking in momentum. Different from it is that knowledge which is received with momentum of the act of reception via immersion, expansion and brooding. The kind of knowledge received via these latter processes is of a different quality in its effect. (160-161)

अन्यशक्तितिरोभावे कस्याश्चित्सुस्फुटोदये ।
भेदान्तरमपि ज्ञेयं वीणावादकदृष्टिवत् ॥१६२॥

When a particular capability gets superseded by another one, it results in the emergence of another kind of knowledge as happens in the case of supervision of sight by audition in the player of *vīṇā* (as he plays on the strings without looking at them). (162)

तिरोभावोद्भवी शक्तेः स्वशक्त्यन्तरतोऽन्यतः ।
चेत्यमानादचेत्याद्वा तन्वाते बहुभेदताम् ॥१६३॥

Disappearance and appearance of capabilities on account of replacement of one by the other or from within each other consciously or unconsciously extend the variety of differences. (163)

एवमेतद्धरादीनां तत्त्वानां यावती दशा।
काचिदस्ति घटाख्यापि तत्र संदर्शिता भिदः ॥१६४॥

Thus has been elucidated the difference of varieties in regard to elements like the earth, etc. including its state of being a pitcher, etc. (164)

अत्रापि वेद्यता नाम तादात्म्यं वेदकैः सह ।
ततः सकलवेद्योऽसौ घटः सकल एव हि ॥१६५॥

In this regard also, there is an element of oneness of the object with the subject. Thus, a pitcher becoming an object of knowledge of an individual enwrapped in the element of *kalā*, itself gets enwrapped in that *kalā*. (165)

यावच्छिवैकवेद्योऽसौ शिव एवावभासते ।
तावदेकशरीरो हि बोधो भात्येव यावता ॥१६६॥

Insofar as an aspirant remains contemplating exclusively on Śiva, he appears as Śiva Himself. Until the end of that contemplation, he shares oneness with Śiva's body. (166)

अधुनात्र समस्तस्य धरातत्त्वस्य दर्श्यते ।
सामस्त्य एवाभिहितं पाश्चदश्यं पुरोदितम् ॥१६७॥

Now is being shown the integrality of the element of earth having explained the principle of the fifteen components. (167)

धरातत्त्वाविभेदेन यः प्रकाशः प्रकाशते ।
स एव शिवनाथोऽत्र पृथिवी ब्रह्म तन्मतम् ॥१६८॥

The light which illumines in the form of the entire world is Lord Śiva Himself and hence the earth also is Brahman according to this viewpoint. (168)

धरातत्त्वगताः सिद्धीर्वितरीतुं यमुद्यतान्।
प्रेरयन्ति शिवेच्छातो ये ते मन्त्रमहेश्वराः ॥१६९॥

Those are Mantreśvaras who as per the wish of Śiva offer *siddhis* to those who aspire for such *siddhis* which are related to the element of the earth. (169)

प्रेर्यमाणास्तु मन्त्रेशा मन्त्रास्तद्वाचकाः स्फुटम् ।
धरातत्त्वगतं योगमभ्यस्य शिवविद्यया ।।१७०।।
न तु पाशवसांख्यीयवैष्णवादिद्विताद‍ृशा।
अप्राप्तध्रुवधामानो विज्ञानाकलताजुषः ।।१७१।।

Those who are undergoing the process of stimulation are known as Mantreśa. *Mantras* serve as the content of their stimulation. Vijñānākalas are those who having practised yoga relating to the earth according to the provisions of Śaivism are as yet to attain the state of eternal constancy. It is exclusive of those who have done so under the ambit of the dualistic disciplines such as Sāṅkhya and Vaiṣṇavism. (170-171)

तावत्तत्त्वोपभोगेन ये कल्पान्ते लयं गताः ।
सौषुप्तावस्थयोपेतास्तेऽत्र प्रलयकेवलाः ।।१७२।।

Pralaya-kevalas are those who have got dissolved while remaining as yet in the process of such practices and hence in the state of sound sleep as it were. (172)

सौषुप्ते तत्त्वलीनत्वं स्फुटमेव हि लक्ष्यते ।
अन्यथा नियतस्वप्नसंद‍ृष्टिर्जायते कुतः ।।१७३।।

Absorption with the reality is an obvious precondition of reaching the state of sound sleep. Otherwise, the state of dream cannot arise. (173)

सौषुप्तमपि चित्रं च स्वच्छास्वच्छादि भासते।
अस्वाप्सं सुखमित्यादिस्मृतिवैचित्र्यदर्शनात् ।।१७४।।

There are also different kinds of sound sleep, such as clean and unclean as is obvious from the expressions of people following their sound sleep, such as someone's observation "My sleep was pleasant" as distinct from someone else's "My sleep was unpleasant." (174)

यदैव स क्षणं सूक्ष्मं निद्रायैव प्रबुद्ध्यते ।
तदैव स्मृतिरेषेति नार्थजज्ञानजा स्मृतिः ॥१७५॥
तेन मूढैर्यदुच्येत प्रबुद्धस्यान्तरान्तरा।
तूलिकादिसुखस्पर्शस्मृतिरेषेति तत्कुतः ॥१७६॥

Such statements are not expressions of memory nor are even any kind of knowledge of any actual object as is obvious from their having been made immediately after getting awakened. (176)

मायाकर्मसमुल्लाससंमिश्रितमलाविलाः ।
धराधिरोहिणो ज्ञेयाः सकला इह पुद्गलाः ॥१७७॥

Those whose inner being is engrossed in the manifestation of maladies born of actions of *māyā*, attachment with worldly things, and are confined in their birth and rebirth to the earth alone are *sakala* called also as *pudgala*. (177)

अस्यैव सप्तकस्य स्वस्वव्यापारप्रकल्पने ।
प्रक्षोभो यस्तदेवोक्तं शक्तीनां सप्तकं स्फुटम् ॥१७८॥

Sevenfoldness of the forces lies in the application of the forces of them in their respective functions which arouse agitation in them. (178)

शिवो ह्यच्युतचिद्रूपस्तिस्त्रस्तच्छक्तयस्तु याः ।
ताः स्वातन्त्र्यवशोपात्तग्रहीत्राकारतावशात् ॥१७९॥
त्रिधा मन्त्रावसानाः स्युरुदासीना इव स्थिताः।
ग्राह्याकारोपरागात्तु ग्रहीत्राकारतावशात् ॥१८०॥
सकलान्तास्तु तास्तिस्त्र इच्छाज्ञानक्रिया मताः।

Śiva is of the nature of eternal consciousness and is imbued with three kinds of forces which are desire, knowledge and action. They assume the form of the receptor out of their autonomous nature and hence get consolidated in the forms of Mantra, Mantreśvara and Mantramaheśvara and while remaining in themselves they lie quite indifferently. However as a result of the effect of attainment of them, they assume the form of receptors and begin to play the roles of Mantra, etc. (179-181a)

सप्तधेत्थं प्रमातृत्वं तत्क्षोभो मानता तथा ॥१८१॥
यत्तु ग्रहीतृतारूपसंवित्संस्पर्शवर्जितम्।
शुद्धं जडं तत्स्वरूपमित्थं विश्वं त्रिकात्मकम् ॥१८२॥

Thus, the role of the knower is of seven kinds. With the play of these roles, the standard of knowingness also (*pramāṇatā*) gets divided into as many kinds. Out of these kinds, which aspect of it becomes bereft of the nature of the receptor, gets degraded to the status of the individual. This is the way of the formation of the triad of *paśu*, *pāśa* and *paśupati*, that is, the individual, the force and Śiva as the Lord of the force. (181b-182)

एवं जलाद्यपि वदेद्भेदैर्भिन्नं महामतिः।
अनया तु दिशा प्रायः सर्वभेदेषु विद्यते ॥१८३॥

The wise man needs to talk of diversification of this kind in regard to water, etc. also. This mode of diversification would normally be applicable to all cases. (183)

भेदो मन्त्रमहेशान्तेष्वेष पञ्चदशात्मकः।
तथापि स्फुटताभावात्सन्नप्येष न चर्चितः ॥१८४॥
एतच्च सूत्रितं धात्रा श्रीपूर्वे यद्ब्रवीति हि।
सव्यापाराधिपत्वेनेत्यादिना जाग्रदादिताम् ॥१८५॥
अभिन्नेऽपि शिवेऽन्तःस्थसूक्ष्मबोधानुसारतः।

This has been indicated in a summary form in the *Mālinīvijayottara Tantra* when He observes that though He remains the undivided same everywhere, functionally He undergoes the states of wakefulness, etc. as also those of forms of gross, subtle, etc. in keeping with the awareness (of the aspirant). (185-186a)

अधुना प्राणशक्तिस्थे तत्त्वजाले विविच्यते ॥१८६॥
भेदोऽयं पाञ्चदश्यादिर्यथा श्रीशंभुरादिशत्।

Now is going to be discussed the group of elements involved in *prāṇa*. Here also divisions are the same fifteen as imparted by Śambhu. (186b-187a)

समस्तेऽर्थेऽत्र निर्ग्राह्ये तुटयः षोडश क्षणाः ॥१८७॥
षट्त्रिंशाङ्गुले चारे सांशद्व्यङ्गुलकल्पिताः।

All objects of knowledge here in this world involve sixteen moments (*kṣaṇa*) each one from amongst them extends for two and one-fourth finger-ends covering thus as a whole the length of thirty-six finger-ends. (187b-188a)

तत्राद्यः परमाद्वैतो निर्विभागरसात्मकः ॥१८८॥
द्वितीयो ग्राहकोल्लासरूपः प्रतिविभाव्यते ।
अन्त्यस्तु ग्राह्यतादात्म्यात्स्वरूपीभावमागतः ॥१८९॥
प्रविभाव्यो न हि पृथगुपान्त्यो ग्राहकः क्षणः ।

Out of these sixteen moments, the initial one is supremely non-dual, indivisible and abounds in the sense of exhilaration (*rasātmaka*) while the second one is experienced as the point of emergence of the receptor. The last, on the other hand, becomes one with the object of knowledge and thus represents the state of restoration to one's own real being which is indistinguishable from its immediately preceding one which has become identified with the object of knowledge. (188b-190a)

तृतीयं क्षणमारभ्य क्षणषट्कं तु यत्स्थितम् ॥१९०॥
तन्निर्विकल्पं प्रोद्गच्छद्विकल्पाच्छादनात्मकम् ।
तदेव शिवरूपं हि परशक्त्यात्मकं विदुः ॥१९१॥

The group of six moments from the third onwards is optionless (*nirvikalpa*) moving towards options and hence is of the nature of coverture. It is understood essentially as of the form of Śiva and hence as one with the supernal force. (190b-191)

द्वितीयं मध्यमं षट्कं परापरपदात्मकम् ।
विकल्परूढिरप्येषा क्रमात्प्रस्फुटतां गता ॥१९२॥

The second one is the intermediate group of six moments, a mixed state of the higher and the lower with the state of option getting manifest gradually. (192)

षट्केऽव प्रथमे देव्यस्तिस्रः प्रोन्मेषवृत्तिताम् ।
निमेषवृत्तितां चाशु स्पृशन्त्यः षट्कतां गताः ॥१९३॥

In the first group of six moments the three forces will, knowledge and action when take a quick shift from the state of predominance of force to that of predominance of the forceful, they become six. (193)

एवं द्वितीयषट्केऽपि किं त्वत्र ग्राह्यवर्त्मना।
उपरागपदं प्राप्य परापरतया स्थिताः ॥१९४॥

In the case of second group of six moments also the same sort of change occurs though via the path of receptivity. Having become affected by attachment, the forces remain here mixed up with the higher and the lower. (194)

आद्येऽत्र षट्के ता देव्यः स्वातन्त्र्योल्लासमात्रतः ।
जिघृक्षितेऽप्युपाधौ स्युः पररूपादविच्युताः ॥१९५॥

Though the forces of willing, etc. enjoying the ascendancy of autonomy in the first six moments get narrowed down in the second six ones, yet they remain imbued with the supernal form of the Being here as well. (195)

अस्ति चातिशयः कश्चित्तासामप्युत्तरोत्तरम्।
यो विवेकधनैर्धीरैः स्फुटीकृत्यापि दर्श्यते ॥१९६॥

This process of preservation of the former step along with the development of the novel one goes on taking place gradually which is also demonstrated by people discrete and enlightened. (196)

केचित्त्वेकां तुटिं ग्राह्ये चैकामपि ग्रहीतरि ।
तादात्म्येन विनिक्षिप्य सप्तकं सप्तकं विदुः ॥१९७॥

There are some who make this division differently by adding one moment to each one of these groups oriented to the object and subject of reception and raising the number of moments in each one of them to seven. (197)

तदस्यां सूक्ष्मसंवित्तौ कलनाय समुद्यताः।
संवेदयन्ते यद्रूपं तत्रं किं वाग्विकत्थनैः ॥१९८॥

This is a matter of subtle experience in which only those need to be regarded as authoritative who are actively involved in the attainment of practical experience and intellectual calculation of the steps crossed. Any discourse in this regard is, therefore, useless. (198)

एवं धरादिमूलान्तं प्रक्रिया प्राणगामिनी ।
गुरुपर्वक्रमात्प्रोक्ता भेदे पञ्चदशात्मके ॥१९९॥

This is the process of *prāṇic sādhanā* beginning from earth and ending with access to the root of all in Śiva. What has been made out here is strictly in keeping with the tradition of the teacher and the taught as well as the sacred texts concerned as also within the confines of the established number fifteen in this regard. (199)

तस्यां ह्रासो विकल्पस्य स्फुटता चाविकल्पिनः ॥२००॥

With decrease in the difference between the individual as an aspirant oneness with Śiva, the number of moments also goes on decreasing. It results in decrease of options and clarity in the state of optionlessness. (200)

यथा हि चिरदुःखार्तः पश्चादात्तसुखस्थितिः।
विस्मरत्येव तद्दुःखं सुखविश्रान्तिवर्त्मना ॥२०१॥

These decrease and increase take place in the same way as it happens in the case of a sufferer from pain moving towards the state of joy gradually and comes to even forget his state of pain. (201)

तथा गतविकल्पेऽपि रूढाः संवेदने जनाः ।
विकल्पविश्रान्तिबलात्तां सत्तां नाभिमन्वते ॥२०२॥

In the same way, with the elimination of the state of option, the awareness concerned with the options also gets attenuated on account of the force of the state of optionlessness. (202)

विकल्पनिर्ह्रासवशेन याति विकल्पवन्ध्या परमार्थसत्या ।
संवित्स्वरूपप्रकटत्वमित्थं तत्रावधाने यततां सुबुद्धिः ।।२०३।।

On account of decrease in the options, the ultimate truth also becomes bereft of options with the consequent revelation of the consciousness in its true form. In view of this, it is imperative for the wise to pay attention to this advantage. (203)

ग्राह्यग्राहकसंवित्तौ संबन्धे सावधानता ।
इयं सा तत्र तत्रोक्ता सर्वकामदुधा यतः ।।२०४।।

Understanding the nature of consciousness which interconnects the object and the subject and being attentive to its intensification via *sādhanā* which has been talked about here are capable of fulfilling all aspirations of the aspirant. (204)

एवं द्वयं द्वयं यावन्न्यूनीभवति भेदगम् ।
तावत्तुटिद्वयं याति न्यूनतां क्रमशः स्फुटम् ।।२०५।।

In this way, via the process of elimination of moments in twins at one instance which create the difference between the individual and the Supreme Being, the aspirant at last comes to elimination of all but two (representing Śiva and Śakti). (205)

अत एव शिवावेशे द्वितुटिः परिगीयते ।
एका तु सा तुटिस्तत्र पूर्णा शुद्धैव केवलम् ।।२०६।।
द्वितीया शिव (शक्ति) रूपैव सर्वज्ञानक्रियात्मिका ।

Thus, at the stage of prevalence of Śiva (Śivāveśa), only a couple of moments remain there one of which is absolutely pure and perfect while the other represents Śiva and Śakti together embodying all knowledge and action. (206-207a)

तस्यामवहितो योगी किं न वेत्ति करोति वा ।।२०७।।
तथा चोक्तं कल्लटेन श्रीमता तुटिपातगः ।
लाभः सर्वज्ञकर्तृत्वे तुटेः पातोऽपरा तुटिः ।।२०८।।

The yogin who has immersed himself in the practice of elimination of the breath-moments can know as well as accomplish anything. This has been stated by respectable Kallaṭa also when he observes that elimination of breath-moments results in the awareness and power of accomplishment of all whatsoever and that elimination of the earlier leads to the emergence of the later. (207b-208)

आद्यायां तु तुटौ सर्व सर्वतः पूर्णमेकताम् ।
गतं कि तत्र वेद्यं वा कार्यं वा व्यपदेशभाक् ।।२०९।।

In the initial breath-moment lies all-round perfection unified into one leaving nothing else to be known or accomplished and rendering both knowing and doing absolutely contentless. (209)

अतो भेदसमुल्लासकलां प्राथमिकीं बुधाः।
चिन्वन्ति प्रतिभां देवीं सर्वज्ञत्वादिसिद्धये ।।२१०।।

Therefore, wise people prefer this initial breath-moment, bear as does all potentiality of manifestation in it, for the sake of *siddhis* of all kinds including omniscience. (210)

सैव शक्तिः शिवस्योक्ता तृतीयादितुटिष्वथ।
मन्त्राधिनाथतच्छक्तिमन्त्रेशाद्याः क्रमोदिताः ।।२११।।

The same force of Śiva is said to manifest itself on concentration on the third, etc. breath-moments resulting in elevation of the aspirant to the status of Mantra, Mantreśa, Mantra Maheśvara, etc. in the same order. (211)

तासु संदधतश्चित्तमवधानैकधर्मकम् ।
तत्तत्सिद्धसमावेशः स्वयमेवोपजायते ।।२१२।।

By virtue of exclusive concentration on these points one after another prevalence of the related *siddhis* comes into effect automatically. (212)

अत एव यथा भेदबहुत्वं दूरता तथा।
संवित्तौ तुटिबाहुल्यादक्षार्थासंनिकर्षवत् ।।२१३।।

As the factor of distance between the eye and its object creates obstruction in perception in the form of fadedness of the vision, even so happens in the consciousness due to obstruction of the multiplicity of breath-moments. (213)

यथा यथा हि न्यूनत्वं तुटीनां ह्रासतो भिदः ।
तथा तथातिनैकट्यं संविदः स्याच्छिवावधि ॥२१४॥
शिवतत्त्वमतः प्रोक्तमन्तिकं सर्वतोऽमुतः ।

As the difference between Śiva and the consciousness of the aspirant decreases with the lessening of the number of intervening breath-moments, even so grows closeness between Him and the consciousness of the aspirant. This is why Śiva is said essentially to obtain everywhere and available to His aspirant anywhere. (214-215a)

अत एव प्रयत्नोऽयं तत्प्रवेशे न विद्यते ॥२१५॥
यथा यथा हि दूरत्वं यत्नयोगस्तथा तथा।

Herein lies the truth of the statement that there is no necessity of any effort to get entry into the consciousness of Śiva (but for the elimination of the distance) since as would be an increase in the distance, so would grow the necessity of the effort. (215b-216)

भावनाकरणादीनां शिवे निरवकाशताम् ॥२१६॥
अत एव हि मन्यन्ते संप्रदायधना जनाः।

This is why those Śaivites who have delved deep into the mystery of the School maintain the futility of any emotional ideation, etc. in realising Śiva. (216b-217a)

तथा हि दृश्यतां लोको घटादेर्वेदने यथा ॥२१७॥
प्रयत्नवानिवाभाति तथा किं सुखवेदने ।

This is quite obvious practically from what happens in the world. One has to put in some effort in being aware of the jar, etc. and by no means in experiencing the state of joy. (217b-218a)

आन्तरत्वमिदं प्राहुः संविन्नैकट्यशालिताम् ॥२१८॥
तां च चिद्रूपतोन्मेषं बाह्यत्वं तन्निमेषताम् ।

Closeness to consciousness is termed as internal in which case consciousness gets revealed while externality lies in getting away from it. (218b-219a)

भविनां त्वन्तिकोऽप्येवं न भातीत्यतिदूरता ॥२१९॥
दूरेऽपि ह्यन्तिकीभूते भानं स्यात्त्वत्र तत्कथम् ।

What happens in the world, though close to ourselves, does not appear as such but rather as extremely distant to us. Thus, what is close to us, if not experienced as such, how can we know it intimately? (219b-220a)

न च बीजाङ्कुरलतादलपुष्पफलादिवत् ॥२२०॥
क्रमिकेयं भवेत्संवित्सूतस्तत्र किलाङ्कुरः ।
बीजाल्लता त्वङ्कुरान्नो बीजादिह तु सर्वतः ॥२२१॥
संवित्तत्त्वं भासमानं परिपूर्णं हि सर्वतः ।
सर्वस्य कारणं प्रोक्तं सर्वत्रैवोदितं यतः ॥२२२॥

There is no involvement of graduality in regard to consciousness as it happens in the case of the seed, sprout, creeper, leaf, flower and fruit, etc. In the case of the seed, etc. there is graduality in the manifestation of one from the other inasmuch as it is from the seed that grows the sprout and from the sprout the creeper, etc. Normally, however, this graduality remains unadmitted. Rather it is usual to say that all have grown out of the seed. So is the case with consciousness (giving birth to all) out of its all-round perfection. It is said to be the cause of all on account of its all-pervasiveness. (220b-222)

तत एव घटेऽप्येषा प्राणवृत्तिर्यदि स्फुरेत् ।
विश्राम्येच्चाशु तत्रैव शिवबीजे लयं व्रजेत् ॥२२३॥

Now if the process of breathing were to start even in this jar, it would not but find full relief only in merger in Śiva as its seed. (223)

न तु क्रमिकता काचिच्छिवात्मत्वे कदाचन ।

अन्यन्मन्त्राधि नाथादि कारणं तत्तु संनिधेः ॥२२४॥
शिवाभेदाच्चा किं चाथ द्वैते नैकट्यवेदनात् ।

There is no place for any kind of graduality in getting one with Śiva. Whatever graduality appears to obtain among the states of Mantra and Mantreśvara, etc., that all is due to the relativity of closeness with respect to oneness with Him in the case of non-dualism and closeness in the case of duality. (224-225a)

अनया च दिशा सर्वं सर्वदा प्रविवेचयन् ॥२२५॥
भैरवायत एव द्राक् चिच्चक्रेश्वरतां गतः ।

Contemplating always on this pattern that all is a manifestation of Bhairava Himself, the aspirant takes no time in attaining the state of oneness with Him preceded by the sense of Lordship over the entire spectrum of consciousness. (225b-226a)

स इत्थं प्राणगो भेदः खेचरीचक्रगोपितः ॥२२६॥
मया प्रकटितः श्रीमच्छाम्भवाज्ञानुवर्तिना।

The kinds of breath that have been revealed by me here are guarded in their secrecy by the presiding deities of Khecarī and hence their revelation has been made in compliance of the permission of Śambhu. (226b-227a)

अत्रैवाध्वनि वेद्यत्वं प्राप्ते या संविदुद्भवेत् ॥२२७॥
तस्याः स्वकं यद्वैचित्र्यं तदवस्थापदाभिधम् ।

Peculiar is the nature of the consciousness which emerges via progression on this line of spiritual practice and is denominated in keeping with the particular state in which it is availed of. (227b-228a)

जाग्रत्स्वप्नः सुषुप्तं च तुर्यं च तदतीतकम् ॥२२८॥
इति पञ्च पदान्याहुरेकस्मिन्वेदके सति ।

Wakefulness, dream, sound sleep, the fourth and the transcendent are the names of the steps taken by one and the same practitioner. (228b-229a)

तत्र यैषा धरातत्त्वाच्छिवान्ता तत्त्वपद्धतिः ।।२२९।।
तस्यामेकः प्रमाता चेदवश्यं जाग्रतादिकम् ।
तद्दर्श्यते शम्भुनाथप्रसादाद्विदितं मया ।।२३०।।

Within this framework of the reality beginning with the earth and ending with Śiva, if the knower is one and the same, he has necessarily to pass along all these states which have been brought to my awareness by Śambhunātha. (229b-230)

यदधिष्ठेयमेवेह नाधिष्ठातृ कदाचन ।
संवेदनगतं वेद्यं तज्जाग्रत्समुदाहृतम् ।।२३१।।

The locus of establishment can never be establisher himself. What comes to us as the object of our sensibility is known as the *jāgrat*, awakened. (231)

चैत्रमैत्रादिभूतानि तत्त्वानि च धरादितः ।
अभिधाकरणीभूताः शब्दाः किं चाभिधा प्रमा ।।२३२।।
प्रमातृमेयतन्मानप्रमारूपं चतुष्टयम् ।
विश्वमेतदधिष्ठेयं यदा जाग्रत्तदा स्मृतम् ।।२३३।।

Beings named as Caitra, Maitra, etc. essences such as earth, etc., denominational words and the reality which they stand for, knowledge knower, object of knowledge and the consciousness itself, all these are the locus of establishment and have been termed as the awakened. (232-233)

तथा हि भासते यत्तन्नीलमन्तःप्रवेदने ।
संकल्परूपे बाह्यस्य तदधिष्ठातृ बोधकम् ।।२३४।।
यत्तु बाह्यतया नीलं चकास्त्यस्य न विद्यते ।
कथंचिदप्यधिष्ठातृभावस्तज्जाग्रदुच्यते ।।२३५।।

For example, establisher is one who appears as Nīla from within outside in the form of the resolve as such. As against him, what appears as Nīla only outwardly can by no means attain the status of the establisher. (234-235)

तत्र चैत्रे भासमाने यो देहांशः स कथ्यते ।
अबुद्धो यस्तु मानांशः स बुद्धो मितिकारकः ।।२३६।।
प्रबुद्धः सुप्रबुद्धश्च प्रमामात्रेति च क्रमः ।
चातुर्विध्यं हि पिण्डस्थनाम्नि जाग्रति कीर्तितम् ।।२३७।।

In Caitra, as he appears, the bodily aspect of his being is known as *abuddha*, unawakened while what serves as the standard of knowledge in him (that is his *prāṇa* and consciousness), is known as awakened *buddha* and *prabuddha* and the element of pure knowledge in him is known as *suprabuddha*, fully awakened. These are the four stages discerned under the awakened category known as *piṇḍastha*, bodily. (236-237)

जाग्रदादि चतुष्कं हि प्रत्येकमिह विद्यते ।
जाग्रज्जाग्रदबुद्धं तज्जाग्रत्स्वप्नस्तु बुद्धता ।।२३८।।
इत्यादि तुर्यातीतं तु सर्वगत्वात्पृथक्कृतः ।

Out of the four states of consciousness, namely, awakened, dream, sound sleep and the fourth, each one of them is again specified by its four sub-states of each interpenetrating the other. The fifth state of the transcendent, *turyātita*, however, has been kept apart from them on account of its pervasion of all of them, but why? (238-239a)

उक्तं च पिण्डगं जाग्रदबुद्धं बुद्धमेव च ।।२३९।।
प्रबुद्धं सुप्रबुद्धं च चतुर्विधमिदं स्मृतम्।
मेयभूमिरियं मुख्या जाग्रदाख्यान्यदन्तरा ।।२४०।।

It has already been stated that the bodily aspect of the being has four states involved in it, namely, awakened, ignorant, knowledgeable and more knowledgeable and supremely knowledgeable. The awakened state is the main and the locus of understanding those other than this being variations on it. (239b-240)

भूततत्त्वाभिधानानां योंऽशोऽधिष्ठेय उच्यते ।
पिण्डस्थमिति तं प्राहुरिति श्रीमालिनीमते ।।२४१।।

That part of entities known as *bhūtattva*, constituent elements of the being, which serves as the burden of the locus, has been called *piṇḍastha*, located in the body with the sense of one's identity with it (as stated) by the *Mālinīvijayottara Tantra*. (241)

लौकिकी जाग्रदित्येषा संज्ञा पिण्डस्थमित्यपि।
योगिनां योगसिद्ध्यर्थं संज्ञेयं परिभाष्यते ।।२४२।।

What is popularly known as awakened is called (in yogic terms) as *piṇḍastha*. This name has been accorded to this state of consciousness for the sake of yogin's control over it. (242)

अधिष्ठेयसमापत्तिमध्यासीनस्य योगिनः।
तादात्म्यं किल पिण्डस्थं मितं पिण्डं हि पिण्डितम् ।।२४३।।

The yogin practising oneness with what he is standing on is known as *piṇḍastha* as limited form of matter is what is called as *piṇḍa*. (243)

प्रसंख्यानैकरूढानां ज्ञानिनां तु तदुच्यते ।
सर्वतोभद्रमापूर्णं सर्वतो वेद्यसत्तया ।।२४४।।

Those yogins are called all-round auspicious, *sarvtobhadra*, who have access to the centre of all kinds of knowledge and hence everything has become their object of understanding. (244)

सर्वसत्तासमापूर्णं विश्वं पश्येद्यतो यतः ।
ज्ञानी ततस्ततः संवित्तत्त्वमस्य प्रकाशते ।।२४५।।

As the wise yogin moves onwards in his understanding of the entire world as pervaded by an all-inclusive being, the illumination of his consciousness goes on expanding. (245)

लोकयोगप्रसंख्यानत्रैरूप्यवशतः किल।
नामानि त्रीणि भण्यन्ते स्वप्नादिष्वप्ययं विधिः ।।२४६।।

In talking about the states in regard to dream, etc., three ways of denomination are used, namely, popular use, yoga and knowledge. (246)

यत्त्वधिष्ठानकरणभावमध्यास्य वर्तते।
वेद्यं सत्पूर्वकथितं भूततत्त्वाभिधामयम् ।।२४७।।
तत्स्वप्नो मुख्यतो ज्ञेयं तच्च वैकल्पिके पथि।

The state of dream has its base in the state of wakefulness. It comes in the category of the known. It also refers to the happening of the past. It is knowable by taking to the path of options. (247-248a)

वैकल्पिकपथारूढवेद्यसाम्यावभासनात् ।।२४८।।
लोकरूढोऽप्यसौ स्वप्नः साम्यं चाबाह्यरूपता।

In the state of wakeful sleep the aspirant looks towards the world with the same eye as the ordinary human looks towards his dreamy figures in that state. (248b-249a)

उत्प्रेक्षास्वप्नसंकल्पस्मृत्युन्मादादिदृष्टिषु ।।२४९।।
विस्पष्टं यद्वेद्यजातं जाग्रन्मुख्यतयैव तत्।

The state of wakefulness (of the common man) is like one observing the world in the state of immersion is pure imagination, dream, ideation, memory, madness, etc. (so unrealisable it is). (249b-250a)

यत्तु तत्राप्यविस्पष्टं स्पष्टाधिष्ठातृ भासते ।।२५०।।
विकल्पान्तरगं वेद्यं तत्स्वप्नपदमुच्यते।
तदैव तस्य वेत्त्येव स्वयमेव ह्यबाह्यताम् ।।२५१।।

That is the core of the state of dream in which what is extremely ambiguous in actuality appears as doubtlessly clear. Then and here the subject becomes sure of its pure subjectivity. (250b-251)

प्रमात्रन्तरसाधारभावहान्यस्थिरात्मते।
तत्रापि चातुर्विध्यं तत् प्राग्दिशैव प्रकल्पयेत् ।।२५२।।

गतागतं सुविक्षिप्तं संगतं सुसमाहितम्।

There, too, needs to be conceived the prevalence of the principle of fourfoldness as was applied in earlier cases. These are the features of going and coming (*gatāgata*) extreme diversion, suitability and getting fully established. (252-253a)

अत्रापि पूर्ववन्नाम लौकिकं स्वप्न इत्यदः ॥२५३॥
बाह्याभिमतभावानां स्वापो ह्यग्रहणं मतम्।
सर्वाध्वनः पदं प्राणः संकल्पोऽवगमात्मकः॥२५४॥
पदं च तत्समापत्ति पदस्थं योगिनो विदुः।

Here also *svapna*, dream, conveys the same meaning which it does in the popoular use. It means immunity from receptivity to external stimuli and objects. *Pada* means confluence of *prāṇa* and determination. While *prāṇa* is the starting point of all the pathways to spiritual pursuit, determination is the stimulant of it. This is known to yogins as such. (253b-255a)

वेद्यसत्तां बहिर्भूतामनपेक्ष्यैव सर्वतः ॥२५५॥
वेद्ये स्वातन्त्र्यभाग् ज्ञानं स्वप्नं व्याप्तितया भजेत्।
मानभूमिरियं मुख्या स्वप्नों ह्यामर्शनात्मकः॥२५६॥

It is imperative for aspirants to overlook all whatever is available from outside and freely concentrate on whatever emerges from within. This is the state of dream in the popular sense. This is the main locus of understanding while the state of dream is contemplation on that understanding. (255b-256)

वेद्यच्छायोऽवभासो हि मेयेऽधिष्ठानमुच्यते ।
यत्त्वधिष्ठातृतादेः पूर्वोक्तस्य वपुर्ध्रुवम् ॥२५७॥
बीजं विश्वस्य तत्तूष्णोभूतं सौषूप्तमुच्यते।
अनुभूतौ विकल्पे च योऽसौ द्रष्टा स एव हि ॥२५८॥
न भावग्रहणं तेन सुष्ठु सुप्तत्वमुच्यते ।

The shadow of the Ultimate Reality which is the supreme object of our

understanding is the axis of our knowledge (in the form of *prāṇa*, determination, etc.). Therefore, it is considered as the stable body of it which, indeed, is the seed of the creation (lying silent in our inmost being) and hence is called as the state of sound sleep. He acts as the seer in both the states of wakefulness and dream. Since He keeps Himself immune to receptivity of objects, He is regarded as lying in sound sleep. (257-259a)

तत्साम्याल्लौकिकीं निद्रां सुषुप्तं मन्वते बुधाः ॥२५९॥
बीजभावोऽथाग्रहणं साम्यं तूष्णींस्वभावता।
मुख्या मातृदशा सेयं सुषुप्ताख्या निगद्यते ॥२६०॥

It is on the analogy of the sound sleep of that Supreme Being that wise people have called the corresponding state on the individual scale as sound sleep. On account of being the state of sound sleep, it is immune to receptivity of the objective world. Its equanimity is its silence. This state of being of the Knower is characterised as that of sound sleep. (259b-260)

रूपकत्वाच्च रूपं तत्तादात्म्यं योगिनः पुनः।
रूपस्थं तत्समापत्त्यौदासीन्यं रूपिणां विदुः ॥२६१॥
प्रसंख्यानवतः कापि वेद्यसंकोचनात्र यत् ।
नास्ति तेन महाव्याप्तिरियं तदनुसारतः ॥२६२॥

Form is termed as *rūpa*, because it makes the object visible. *Rūpastha* is that yogin who has established his oneness with that visible form. As a result of his self-identification with that form, there arises indifference towards that form in his mind. Due to assimilation of the object with the self, there occurs contraction in the object resulting in the loss of its universality (261-262)

उदासीनस्य तस्यापि वेद्यं येन चतुर्विधम् ।
भूतादि तदुपाध्युत्थमत्र भेदचतुष्टयम् ॥२६३॥
उदितं विपुलं शान्तं सुप्रसन्नमथापरम् ।

In the state of indifference towards the object, their root forms remain intact along with roots of their adjuncts in four forms, *udita*, stimulated, *vipula*, manifest, *śānta*, quiet and *suprasanna*, fulfilled. (263-264a)

यत्तु प्रमात्मकं रूपं प्रमातुरुपरि स्थितम् ॥२६४॥
पूर्णतागमनौन्मुख्यमौदासीन्यात्परिच्युतिः ।
तत्तुर्यमुच्यते शक्तिसमावेशो ह्यसौ मतः ॥२६५॥

As regards the position of the content of knowledge over and above the knower, due to progression towards the state of fulfilment and hence departure from the state of indifference, there comes in the state known as the *turiya*, fourth, as also *Śakti-samāveśa*, the state of absorption in Śākti. (264b-265)

सा संवित्स्वप्रकाशा तु कैश्चिदुक्ता प्रमेयतः ।
मानान्मातुश्च भिन्नैव तदर्थं त्रितयं यतः ॥२६६॥

That consciousness is self-luminous. By some yogins it is said to be entirely independent of the object, subject and standard of knowledge. Consequently, it involves three stages in it. (266)

मेयं माने मातरि तत् सोऽपि तस्यां मितौ स्फुटम् ।
विश्राम्यतीति सैवैषा देवी विश्वैकजीवितम् ॥२६७॥

The object of knowledge gets assimilated to the standard of knowledge while the standard to the knower and the knower to the consciousness playing the role of the reservoir of knowledge. This consciousness is the Supernal Brilliance enlivening the totality of the spectrum of Being. (267)

रूपं दृशाहमित्यंशत्रयमुत्तीर्य वर्तते ।
द्वारमात्राश्रितोपाया पश्यामीत्यनुपायिका ॥२६८॥
प्रमातृता स्वतन्त्रत्वरूपा सेयं प्रकाशते ।
संवित्तुरीयरूपैवं प्रकाशात्मा स्वयं च सा ॥२६९॥

Pramā, knowledge, is ultimately the consciousness transcendent to the object subject and standard knowledge. All these three factors are only the door leading to it and hence dependent on it. As such, I look at it as pathless in itself. It is self-luminous absolutely independent of its awareness (involving the knower, the object of knowledge as well as the standard of it). (In view of all these attributes) this consciousness is the fourth. (268-269)

तत्समावेशतादात्म्ये मातृत्वं भवति स्फुटम् ।
तत्समावेशोपरागान्मानत्वं मेयता पुनः ॥२७०॥
तत्समावेशनैकट्यात्त्रयं तत्तदनुग्रहात् ।

On actualisation of one's self-identity with that Consciousness arises the knowership, on ingression into it the objectivity and on ingressive closeness with it the standard of knowledge, all these three process being the fruits of Its grace. (270-271a)

वेद्यादिभेदगलनादुक्ता सेयमनामया ॥२७१॥
मात्राद्यनुग्रहाधानात्सव्यापारेति भण्यते ।

There are two stages in the fourth state of consciousness, namely, *anāmayā* (blemishless) and *savyāpārā* (active). The state of elimination of the distinction of the knower, known and knowing is called blemishless, while reception of grace in the same capacities is known as active. (271b-272a)

जाग्रदाद्यपि देवस्य शक्तित्वेन व्यवस्थितम् ॥२७२॥
अपरं परापरं च द्विधा तत्सा परा त्वियम् ।

The states of wakefulness, dream and sound sleep also are determined in view of the quantum of play of the force of the Lord in them. While the states of wakefulness and dream are characterised as the lower, and that of sound sleep is regarded as the higher (the fourth is considered as the transcendent). (272b-273a)

रूपकत्वादुदासीनाच्च्युतेयं पूर्णतोन्मुखी ॥२७३॥
दशा तस्यां समापत्ती रूपातीतं तु योगिनः ।

On account of being based on form as well as its indifference, the state of tending towards perfection gets surpassed by the state of absorption in the Śakti. (273b-274a)

पूर्णतौन्मुख्ययोगित्वाद्विश्वं पश्यति तन्मयः ॥२७४॥
प्रसंख्याता प्रचयतस्तेनेयं प्रचयो मता।

Due to tending to perfection, the yogin looks towards the world as assimilated to himself in all its wholeness. On the same account, this state is known as *pracaya*, integral. (274b-275a)

नैतस्यामपरा तुर्यदशा संभाव्यते किल ।।२७५।।
संविन्न किल वेद्या सा वित्त्वेनैव हि भासते।

In this fourth state of consciousness, there is no possibility of any further distinctive comprehension of it which is the precondition of such a distinction. (275b-276a)

जाग्रदाद्यास्तु संभाव्यास्तिस्त्रोऽस्याः प्राग्दशा यतः ।।२७६।।
त्रितयानुग्रहात्सेयं तेनोक्ता त्रिकशासने ।
मनोन्मनमनन्तं च सर्वार्थमिति भेदतः ।।२७७।।

The states of wakefulness, dream and sound sleep are prone to such distinction on account of their precedence of this fourth state. The force operating behind these preceding states is known in the *Trika Śāstra* respectively as *manonmana* (nullification of *manas*), *ananta* (infinite) and *sarvārtha* (inclusive of all). (276b-277)

यत्तु पूर्णानवच्छिन्नवपुरानन्दनिर्भरम् ।
सुर्यातीतं तु तत्प्राहुस्तदेव परमं पदम् ।।२७८।।

The state of consciousness transcendent to the fourth is that of perfection, limitlessness and unmixed delight. It is also known as the Supreme State (*parama pada*). (278)

नात्र योगस्य सद्भावो भावनादेरभावतः ।
अप्रमेयेऽपरिच्छिन्ने स्वतन्त्रे भाव्यता कुतः ।।२७९।।
योगाद्यभावतस्तेन नामास्मिन्नादिशद्विभुः ।

This state is inaccessible to yoga as it lies beyond the reach of contemplation, *bhāvanā*. How can there be any possibility of contemplation which is limitless and unknowable? Due to its inaccessibility to any device such as yoga, the Lord has left it unnamed. (279-280a)

प्रसंख्यानबलात्त्वेतद्रूपं पूर्णत्वयोगतः ॥२८०॥
अनुत्तरादिह प्रोक्तं महाप्रचयसंज्ञितम् ।

Owing to its nature of pure consciousness as also perfection and ultimacy, this state is known as *mahā-pracaya*, largest collectivity. (280b-281a)

पूर्णत्वादेव भेदानामस्यां संभावना न हि ॥२८१॥
तन्निरासाय नैतस्यां भेद उक्तो विशेषणम् ।

Owing to its perfectness, there is no scope for any kind of distinction in it. It is for the sake of elimination of any such possibility that it has been left unspecified. (281b-282a)

सततोदितमित्येतत्सर्वव्यापित्वसूचकम् ॥२८२॥
न ह्येक एव भवति भेदः क्वचन कश्चन ।

Characterisation of it as constantly manifest, is indicative of its omnipresence, as what is one can never and by no means be differentiated from itself. (282b-283a)

तुर्यातीते भेद एकः सततोदित इत्ययम् ॥२८३॥
मूढवादस्तेन सिद्धमविभेदित्वमस्य तु।

To utter that in the state transcendent to the fourth state of consciousness, there is one specification that it is constantly manifest, is a statement of sheer foolishness. As such, there is no possibility of distinction in this state. (283b-284a)

श्रीपूर्वशास्त्रे तेनोक्तं पदस्थमपरं विदुः ॥२८४॥
मन्त्रास्तत्पतयः सेशा रूपस्थमिति कीर्त्यते ।
रूपातीतं परा शक्तिः सव्यापाराप्यनामया ॥२८५॥

Therefore, in the *Mālinīvijayottara Tantra* it is stated that the state of *padastha* is lower (to the Supernal). The Supernal Force is transcendent to form and notwithstanding its participation in action, it is blemishless. (284b-285)

निष्प्रपञ्चो निराभासः शुद्धः स्वात्मन्यवस्थितः।

सर्वातीतः शिवो ज्ञेयो यं विदित्वा विमुच्यते ॥२८६॥

Transcendent to the entire five-foldness and as sheer brilliance of illumination lying in the inmost being of oneself is Śiva through the knowledge of whom the aspirant gets redeemed. (286)

इति श्रीसुमतिप्रज्ञाचन्द्रिकाशान्ततामसः ।
श्रीशम्भुनाथः सद्भावं जाग्रदादौ न्यरूपयत् ॥२८७॥

This is what my revered teacher Śrīśambhunātha has revealed to me in this sublime form whose darkness of ignorance had already been removed by the moonlight like spiritual illumination of Śrīsumatinātha. (287)

अन्ये तु कथयन्त्येषां भङ्गीमन्यादृशीं श्रिताः ।
यद्रूपं जाग्रदादीनां तदिदानीं निरूप्यते ॥२८८॥

Now hence onwards is going to be elaborated upon what others, such as the author of *Īśvara Pratyabhijñā* have explained the spectrum of the states of wakefulness, etc. in their own ways. (288)

तत्राक्षवृत्तिमाश्रित्य बाह्याकारग्रहो हि यः।
तज्जाग्रत्स्फुटमासीनमनुबन्धि पुनः पुनः ॥२८९॥

Waking is the state of consciousness in which the external form is received by means of the senses in its vividness again and again which lies there in all its continuity. (289)

आत्मसंकल्पनिर्माणं स्वप्नो जाग्रद्विपर्ययः।
लयाकलस्य भोगोऽसौ मलकर्मवशान्न तु ॥२९०॥

The state of dream is the form opposite to the state of wakefulness as it is the creation of self-resolution. It is the object of sufferance of only those who are known as *layākala* as they are shrouded by the *āṇava* and *kārma* malice. (290)

स्थिरीभवेन्निशाभावात्सुप्तं सौख्याद्यवेदने।

ज्ञानाकलस्य मलतः केवलाद्भोगमात्रतः ।।२९१।।

As sound sleep is the state of complete ignorance and hence incapable of variation in sufferance in the form of pleasure and pain, in it what is experienced is just the joy of being. It is the state of *jñānākala*, immersed in sheer knowledge of being. (291)

भेदवन्तः स्वतोऽभिन्नाश्चिकीर्ष्यन्ते जडाजडाः ।
तुर्ये तत्र स्थिता मन्त्रतन्नाथाधीश्वरास्त्रयः ।।२९२।।

Though involving differences at its different stages, the state of sound sleep is uniformly one characterised as a mixture of animation and inanimateness. As distinct from it is the fourth state of consciousness in which Mantra, Mantreśvara and Mantramaheśvara all the three states of being come to the fore. (292)

यावद्भैरवबोधान्तः प्रवेशनसहिष्णवः ।
भावा विगलदात्मीयसाराः स्वयमभेदिनः ।।२९३।।
तुर्यातीतपदे संस्युरिति पञ्चदशात्मके ।

All the ideations along with their corresponding realities endure their being more or less until entrance into the awareness of the being of Bhairava. On the entry into that being, however, they dissolve their individualities and become indistinguishable from one another. That state of transcendence of the fourth, along with all its fifteen-foldness gets reconciled into the oneness of Śiva and Śakti. (293-294a)

यस्य यद्यत्स्फुटं रूपं तज्जाग्रदिति मन्यताम् ।।२९४।।
यदेवास्थिरमाभाति स पूर्वं स्वप्न ईदृशः ।
अस्फुटं तु यदाभाति सुप्तं तत्तत्पुरोऽपि यत् ।।२९५।।
त्रयस्यास्यानुसंधिस्तु यद्वशादुपजायते ।
स्रक्सूत्रकल्पं तत्तुर्यं सर्वभेदेषु गृह्यताम् ।।२९६।।

In this whole spectrum of the reality covered by the foregoing analysis, whatever form is vivid needs to be taken as the state of wakefulness, whatever is unstable

is to be taken as the state of dream, and whatever is ambiguous is to be regarded as to belong to the state of sound sleep. As distinct from these three states, whatever appears as the interlink of these three states needs to be regarded as the fourth state like the *sumeru* of a rosary. (294b-296)

यत्त्वद्वैतभरोल्लासद्राविताशेषभेदकम् ।
तुर्यातीतं तु तत्प्राहुरित्थं सर्वत्र योजयेत ।।२९७।।

As distinct from all these that state needs to be considered as the transcendent which has got rid of the entire division and distinction by means of arousal of the sense of non-dualism. This mode of association needs to be followed everywhere in this regard. (297)

लयकाले तु स्वं रूपं जाग्रत्तत्पूर्ववृत्ति तु।
स्वप्नादीति क्रमं सर्वं सर्वत्रानुसरेद्बुधः ।।२९८।।

It is imperative for the wise man to apply this mode of approach on the occasion of dissolution in regard to the state of wakefulness, dream, etc. everywhere. (298)

एकत्रापि प्रभौ पूर्णे चित्तुर्यातीतमुच्यते ।
आनन्दस्तुर्यमिच्छैव बीजभूमिः सुषुप्तता ।।२९९।।
ज्ञानशक्तिः स्वप्न उक्तः क्रियाशक्तिस्तु जागृतिः ।

Together in the Lord Himself who is by all means perfect; His conciousness stands for the transcendent state, delight for the fourth, wish for the sound sleep on account of playing the role of the ground where seed is sown, His power of knowing stands for the state of dream while the power of action for the state of wakefulness. (299-300a)

न चैवमुपचारः स्यात्सर्वं तत्रैव वस्तुतः ।।३००।।
न चेन्न क्वापि मुख्यत्वं नोपचारोऽपि तत्क्वचित् ।
एतच्छ्रीपूर्वशास्त्रे च स्फुटमुक्तं महेशिना ।।३०१।।
तत्र स्वरूपं शक्तिश्च सकलश्चेति तत्त्रयम्।

इति जाग्रदवस्थेयं भेदे पञ्चदशात्मके ॥३०२॥
अकलौ स्वप्नसौषुप्ते तुर्यं मन्त्रादिवर्गभाक् ।
तुर्यातीतं शक्तिशम्भू त्रयोदशाभिधे पुनः ॥३०३॥

This has clearly been stated by Lord Maheśa Himself in the *Mālinīvijayottara Tantra.* According to it, Śiva, Śakti and the individual enveloped in *Māyā* represent the state of wakefulness in the midst of the thirteen-fold division of the reality, ***pralayākala*** and ***vijñānākala*** stand for the states of dream and sound sleep respectively while the fourth state of consciousness stands for the Mantra, Mantreśvara and Mantramaheśvara. As distinct from all these, Śakti and Śambhu represent the state of transcendence. (301b-303)

स्वरूपं जाग्रदन्यत्तु प्राग्वत्प्रलयकेवले ।
स्वं जाग्रत्स्वप्नसुप्ते द्वे तुर्याद्यत्र च पूर्ववत् ॥३०४॥
विज्ञानाकलभेदेऽपि स्वं मन्त्रा मन्त्रनायकाः।
तदीशाः शक्तिशंभ्वित्थं पञ्च स्युर्जाग्रदादयः ॥३०५॥

In the division into thirteen principles, the state of wakefulness would remain constant as it did earlier. In the calculation of the state of dissolution, ***pralayākala***, will also be included the states of dream and dreamless sleep along with ***vijñānākala*** and its power. While ***pralayākala*** represents the state of dream, ***vijñānākala*** stands for that of sound sleep. The ***vijñānākala*** would also include Mantra, Mantreśvara and Mantramaheśvara, Śakti and Śambhu along with the five states of ***Sakala***, etc., ***jāgrat***, ***svapna***, ***suṣpti***, ***turīya*** and ***turīyātita***, would stand for their Lords. (304-305)

सप्तभेदे तु मन्त्राख्ये स्वं मन्त्रेशा महेश्वराः ।
शक्तिः शंभुश्च पञ्चोक्ता अवस्था जाग्रदादयः ॥३०६॥

The division into seven entities is inclusive of Mantra, Mantreśa, Mantramaheśvara, Śakti, Śambhu and the five states of consciousness. (306)

स्वरूपं मन्त्रमाहेशी शक्तिर्मन्त्रमहेश्वरः ।
शक्तिः शंभुरिमाः पञ्च मन्त्रेशे पञ्चभेदके ॥३०७॥

The division into five entities is inclusive of Mantra, Mantreśvara, Mantramaheśvara, Śakti and Śambhu along with His three forces, namely, knowing, willing and doing. (307)

स्वं क्रिया ज्ञानमिच्छा च शंभुरत्र च पञ्चमी।
महेशभेदे त्रिविधे जाग्रदादि निरूपितम् ॥३०८॥
व्यापारादाधिपत्याच्च तद्धान्या प्रेरकत्वतः।
इच्छानिवृत्तेः स्वस्थत्वाच्छिव एकोऽपि पञ्चधा ॥३०९॥
इत्येष दर्शितोऽस्माभिस्तत्त्वाध्वा विस्तरादथ।

Even though one, Śiva is found in five forms, namely, action, active rulership, rulership in the form of instigation, retreat from desiring and self-contentedness. (309)

Thus, we have shown the path (leading to transformation of the individual into Śiva) in detail.

NOTE ON VERSE 4:

There are seven states of *pramātṛ*.

The first is known as *sakala*. It is the state where perception is of the objective world instead of the subjective and is also known as the state of *prameya*, the state of knower of the objective world. The second is known as *pralayākala* which is the state of negation of the objective world where only two *malas* remain namely, *māyīya*, and *āṇava*. Here the perceiver does not experience the state of void but that of deep sleep or swoon where there are neither dreams nor perception of the objective world. These two states are prominent in an ordinary individual and are the field of three *malas*, namely, *māyīya*, *karma* and *āṇava*.

The third state is called *vijñānākala* where the aspirant experiences awareness but this awareness is at times active as well as inactive. In this state the perceiver is afflicted by *āṇava mala* which is also known *vijñānākala pramātṛ śakti*.

In the fourth state all the *malas* vanish; it is known as *mantra-prāmatṛ*, a state of *śuddha-vidyā* while the fifth state is that of *mantreśvara* wherein the aspirant experiences the state of Īśvara. The sixth state is that of Sadāśiva known as *mantra-maheśvara* where the experient experiences his I-ness. The seventh is the state that is established in transcendental 'I' and is known as *Śiva-pramatṛ-śakti.*

Mālinīvijayottara Tantra has described these seven states for the benefit of the aspirant. It is also known as *pañcadasa-viddhi*, the method of fifteen-fold for ascent and descent.

In our three states of consciousness, i.e., waking, dreaming and deep sleep, there is a gap. The gaps between the waking state and the dreaming, and dreaming state and the deep sleep are important points since herein transition takes place from one state to another. An ordinary person is not aware of these gaps but the yogin is mindful of these gaps since these gaps are the state of felicity or *turīya.* (Similarly in our thought-process there are also gaps between one thought and another. Instead of suppressing his thoughts, the yogin concentrate on these gaps and through these gaps transcends them. Even these gaps can be observed while breathing-in and breathing-out. By observing the gaps in-between breathing-in and breathing-out, *prāṇa* and *apāna* collapse giving rise to *udāna* or we may say that *iḍā* and *piṅgalā* merge into *suṣumnā.* These transitional gaps are important for the yogin to reach the higher state of consciousness.)

Turīya is always present in all the states all the time in the form of gaps from *nijānanda* to *cidānanda* and consist of various phases of *nimīlana samādhi*, subjective *samādhi.* And finally it is transformed into *unmīlana samādhi*, which is the state of supernal consciousness.

In terms of fifteen-fold ascent, the *sakala* is the state of *nijānanda*; *vijñānākala* that of *nirānanda*; *parānanda* that of *śuddha-vidyā*, *brahmānanda* that of Īśvara, *mahānanda* that of Śadāśiva, *cidānanda* that of Śiva and finally, *jagadānanda* that of Parama-Śiva

CHAPTER – 11

Deliberation on Time and Kalā

कलाध्वा वक्ष्यते श्रीमच्छांभवाज्ञानुसारतः ।।१।।

In keeping with the permission of Śambhu, the path of *kalā*, distinction, is going to be deliberated on. (1)

यथा पूर्वोक्तभुवनमध्ये निजनिजं गणम् ।
अनुयत्परतो भिन्नं तत्त्वं नामेति भण्यते ।।२।।
तथा तेष्वपि तत्त्वेषु स्ववर्गेऽनुगमात्मकम् ।
व्यावृत्तं परवर्गाच्च कलेति शिवशासने ।।३।।

As was done in the course of deliberation on the forms of creation that different groups were put forth with their respective characteristics and denominations followed by distinction within them of different classes as each different from the rest of the same group, even so separating a particular class of beings from the rest is known as *kalā* in Śaivism. (2-3)

केचिदाहुः पुनर्यासौ शक्तिरन्तः सुसूक्ष्मिका।
तत्त्वानां सा कलेत्युक्ता धरण्यां धारिका यथा ।।४।।

Some authorities have contended that *kalā* is the subtle and inner power which defines the specific nature of things as is the case of denomination of the earth

as *dharaṇī* on account of its function of supporting the existence of all whatever lies on it. (4)

अत्र पक्षद्वये वस्तु न भिन्नं भासते यतः ।
अनुगामि न सामान्यमिष्टं नैयायिकादिवत् ।।५।।

In the case of the example of the earth as quoted, there is nothing significant between the two views as in our view the means of inference is by no means a general as against the position of the Naiyāyikas. (5)

अन्ये वदन्ति दीक्षादौ सुखसंग्रहणार्थतः ।
शिवेन कल्पितो वर्गः कलेति समयाश्रयः ।।६।।

Some authorities think that *kalā* is that category of reality which has been conceived by Śiva to stand for the time suitable for the reception of initiation, etc. easily. (6)

कृतश्च देवदेवेन समयोऽपरमार्थताम् ।
न गच्छतीति नासत्यो न चान्यसमयोदयः ।।७।।

(As an answer to the above proposition) the author states that since time is created by the Supreme Lord, it can neither be ephemeral, nor untrue nor does it leave any scope for choice of any other occasion. (7)

निवृत्तिः पृथिवीतत्त्वे प्रतिष्ठाव्यक्तगोचरे ।
विद्या निशान्ते शान्ता च शक्त्यन्तेऽण्डमिदं चतुः ।।८।।

Retreat, *nivṛtti*, obtains in the earth, stability in the unmanifest, knowledge as well as silence in the end of ignorance. (8)

शान्ततातीता शिवे तत्त्वे कलातीतः परः शिवः ।
न ह्यत्र वर्गीकरणं समयः कलनापि वा ।।९।।
युज्यते सर्वतोदिक्कं स्वातन्त्र्योल्लासधामनि।

Transcendence of peace is the state of Śiva. The Parama Śiva is also transcendent to time. Definitely, therefore, there is no scope for any kind of classification

or calculation in Him as He obtains everywhere besides being the source of autonomy. (9-10a)

स्वातन्त्र्यात्तु निजं रूपं बोद्धृधर्मादविच्युतम। ॥१०॥
उपदेशतदावेशपरमार्थत्वसिद्धये ।
बोध्यतामानयन्देवः स्फुटमेव विभाव्यते ॥११॥
यतोऽतः शिवतत्त्वेऽपि कलासंगतिरुच्यते ।

On account of His autonomy, He has retained inseparably with Him His attribute as the knower to be imparted to His aspirant through instruction so as to get ingressed into Him. The Lord is expressly conceived as the harbinger of awareness. This is why presence of *kalā* in Him is nothing but appropriate. (10b-12a)

अण्डं च नाम भुवनविभागस्थितिकारणम् ॥१२॥
प्राहुरावरणं तच्च शक्त्यन्तं यावदस्ति हि।

Aṇḍa is the basis of the stability of division in the creation. It is an enclosure insofar as it stands for the extremity of Śakti. (12b-13a)

यद्यपि प्राक् शिवाख्येऽपि तत्त्वे भुवनपद्धतिः ॥१३॥
उक्ता तथाप्यप्रतिघे नास्मिन्नावृतिसंभवः ।

Although statement has been made earlier that there is division of worlds in the concept of Śiva, yet there is no place for any enclosure in Him as He is unbounded. (13b-14a)

नन्वेवं धरणीं मुक्त्वा शक्तौ प्रकृतिमाययोः ॥१४॥
अपि चाप्रतिघत्वेऽपि कथमण्डस्य संभवः ।

Now, apart from the earth, since forces of both the *prakṛti* and *māya*, too, are unbounded, there should not be any possibility of spheres, *aṇḍatva*, in them. (14b-15a)

अत्रास्मद्गुरवः प्राहुर्यत्पृथिव्यादिपञ्चकम् ॥१५॥

प्रत्यक्षमिदमाभाति ततोऽन्यन्नास्ति किंचन।
मेयत्वे स्थूलसूक्ष्मत्वान्मानत्वे करणत्वतः ॥१६॥

Our teachers have said that since the five elements such as earth, etc. are perceptively there before us, it is but natural for us to think that there is nothing besides them to play the role either of the object of knowledge or of the standard of knowledge in its concrete or subtle form or even in the form of the knower. (15b-16)

कर्तृतोल्लासतः कर्तुभावे स्फुटतयोदितम् ।
त्रिंशत्तत्त्वं विभेदात्म तदभेदो निशा मता ॥१७॥

On account of the agent of knowledge explicitly emerging from within them, the entire group of thirty elements play all these roles of object, subject and standard by themselves through participation variously by themselves in the act of manifestation. Beyond this diversion of multiplicity amongst them, all is conceived as purely the night of ignorance. (17)

कार्यत्वकरणत्वादिविभागगलने सति।
विकासोत्कस्वतन्त्रत्वे शिवान्तं पञ्चकं जगुः ॥१८॥

This process of participation of these elements via the four stages (of wakefulness, dream, sound sleep and the fourth) results in the emergence of the action, means of action, standard of action and actor) ultimately ends at the fifth state of access to Śiva (in the state of the transcendent consciousness) characterised by autonomy of will for progress. (18)

श्रीमत्कालोत्तरादौ च कथितं भूयसा तथा ।
पञ्चैतानि तु तत्त्वानि यैर्व्याप्तमखिलं जगत् ॥१९॥

In the well-known texts like *Kālottara*, etc. it has abundantly been stated that it is by these five elements that the entire world is pervaded. (19)

पञ्चमन्त्रतनौ तेन सद्योजातादि भण्यते ।
ईशानान्तं तत्र तत्र धरादिगगनान्तकम् ॥२०॥

On the same account, it has been stated in the text known as *Pañcatanu* that beginning from the earth, which has been born right now and ending with Īśa, all including water, fire, air and space, (are the basic elements obtaining the world). (20)

शिवतत्त्वमतः शून्यातिशून्यं स्यादनाश्रितम् ।
यत्तु सर्वाविभागात्म स्वतन्त्रं बोधसुन्दरम् ॥२१॥
सप्तत्रिंशं तु तत्प्राहुस्तत्त्वं परशिवाभिधम् ।

The element of Śiva, therefore, needs to be regarded as self-dependent and the void of void. That which is the basis of all divisions, self-dependent and pure consciousness, is the thirty-seventh element in that row known as bearing the name Parama Śiva (21-22a).

तस्याप्युक्तनयाद्वेद्यभावेऽत्र परिकल्पिते ॥२२॥
यदास्ते ह्यनवच्छिन्नं तदष्टात्रिंशमुच्यते ।

In keeping with the logic in the determination of the states of the reality, there does not seem to lie any impropriety in terming the Supernal Consciousness as the additional thirty-eighth principle in this row. (22b-23a)

न चानवस्था ह्येवं स्याद्दृश्यतां हि महात्मभिः ॥२३॥
यद्वेद्यं किञ्चिदाभाति तत्क्षये यत्प्रकाशते ।
तत्तत्त्वमिति निर्णीतं षट्त्रिंशं हृदि भासते ॥२४॥

In this vision of the high-souled, there is no fault. On the elimination of whatever is realised as the manifest form of the reality, what comes to the fore in the centre of our being has been determined as the thirty-sixth principle. (23b-24))

तत्किं न किं किञ्चिदित्याकाङ्क्षावशे वपुः ।
चिदानन्दस्वतन्त्रैकरूपं तदिति देशने ॥२५॥
सप्तत्रिंशं समाभाति तत्राकाङ्क्षा च नापरा ।

What that thirty-sixth principle is kind of or is it not anything at all? On the arousal of this doubt, it is indicated as that, which, indeed, is of the nature of the

continuum of consciousness-delight, autonomy and appears the thirty-seventh leaving no scope for any further query. (25-26a)

तच्चापि क्लृप्तवेद्यत्वं यत्र भाति स चिन्मयः ।।२६।।
अष्टात्रिंशत्तमः सोऽपि भावनायोपदिश्यते।
यदि नाम ततः सप्तत्रिंश एव पुनर्भवेत् ।।२७।।

If any further query arises in regard to that reality, the answer would ultimately be that it is the same consciousness and if for the sake of fulfilment of the requirement of satisfaction of ideation, it is termed as the thirty-eighth, then also it would coincide only with the same thirty-seventh again. (26b-27)

अविभागस्वतन्त्रत्वचिन्मयत्वादिधर्मता ।
समैव वेद्यीकरणं केवलं त्वधिकं यतः ।।२८।।

Indivisibility, autonomy and consciousness are the features obtaining in common in all the entities excepting for the pure knowingness which is peculiar to only Śiva. (28)

धरायां गुणतत्त्वान्ते मायान्ते क्रमशः स्थिताः ।
गन्धो रसो रूपमन्तः सूक्ष्मभावक्रमेण तु ।।२९।।
इति स्थिते नये शक्तितत्त्वान्तेऽप्यस्ति सौक्ष्म्यभाक् ।
स्पर्शः कोऽपि सदा यस्मै योगिनः स्पृहयालवः ।।३०।।
तत्स्पर्शान्ते तु संवित्तिः शुद्धचिद्व्योमरूपिणी।
यस्यां रूढः समभ्येति स्पप्रकाशात्मिकां पराम् ।।३१।।

In the earth there is smell, in *prakṛti* there is taste, *rasa*, in *māyā* there is form. These sensibilities obtain in these entities in the subtle to subtler form. In keeping with this order obtaining in these entities, there must be some sort of sensibility of touch at the end of them for which yogins have keen aspiration. In transcendence of that sensibility of touch lies consciousness in the form of pure space. Having ascended to that state, the yogin gets access to the Supernal Consciousness which is self-luminous. (29-31)

अतो बिन्दुरतो नादो रूपमस्मादतो रसः।

इत्युक्तं क्षोभकत्वेन स्पन्दे स्पर्शस्तु नो तथा ।।३२।।

In course of the yogic practice, first of all emerges *bindu*, point followed by sound, *nāda*, form, *rūpa*, and taste, *rasa* as objects of agitation but not touch, *sparśa*, according to the statement of *Spanda Śāstra*. (32)

मतं चैतन्महेशस्य श्रीपूर्वे यदभाषत।
धारिकाप्यायिनी बोद्ध्री पवित्रो चावकाशदा ।।३३।।
एभिः शब्दैर्व्यवहरन् निवृत्त्यादेर्निजं वपुः ।

In view of Lord Śiva, as expressed in the *Mālinīvijayottara Tantra*, the qualities of the five elements respectively are supportance, obtention, awakening, purgatory and space-giving. Practising (meditation) in keeping with the sense of these words on the respective elements, the practitioner gets rid of the burden of his body. (33-34a)

पञ्चतत्त्वविधिः प्रोक्तस्त्रितत्त्वमधुनोच्यते ।।३४।।
विज्ञानाकलपर्यन्तमात्मा विद्येश्वरान्तकम् ।
शेषे शिवस्त्रितत्त्वे स्यादेकतत्त्वे शिवः परम् ।।३५।।

The method of getting eased up to the five elements has been explained. Now is going to be explained how to get eased on the three subsequent planes. The Self obtains up to the plane of *vijñānākala*, *vidyā* up to Īśvara while the remaining stretch belongs to Śiva, the Supreme. (34b-35)

इमौ भेदावुभौ तत्त्वभेदमात्रकृताविति ।
तत्त्वाध्वैवायमित्थं च न षडध्वस्थितेः क्षतिः ।।३६।।

These two divisions are based on only distinctions amongst the entities. As such, they are only varieties of the path making the same complete the number of them as six without making any transgression on it. (36)

प्रकृत् पुमान्यतिः कालो माया विद्येशसौशिवौ ।
शिवश्च नवतत्त्वेऽपि विधौ तत्त्वाध्वरूपता ।।३७।।
एवमष्टादशाख्येऽपि विधौ न्यायं वदेत्सुधीः ।

Nature, *prakṛti*, Person, *pumān*, Dynamics, *yati*, Time, *kāla*, *Māya*, principle of creation, *Vidyā*, principle of knowing, Īśvara, God, Sadāśiva and Śiva are the nine principles-cum-entities on which is based the principle of six paths. The wise one needs to speak on the same pattern in regard to the view of eighteen constituent factors of creation. (37-38a)

यत्र यत्र हि भोगेच्छा तत्प्राधान्योपयोगतः ॥३८॥
अन्यान्तर्भावनातश्च दीक्षानन्तविभेदभाक् ।

Mainly as per the wish for the locus of enjoyment (*bhoga*) as also in view of any other desire, initiations are innumerable in number and kinds. (38b-39a)

तेन षट्त्रिंशतो यावदेकतत्त्वविधिर्भवेत् ॥३९॥
तत्त्वाध्वैव स देवेन प्रोक्तो व्याससमासतः ।

The Lord, however, has enunciated uniformly only one mode of initiation within the range of the doctrine of thirty-six principles both in summary and detail. (39b-40a)

एकतत्त्वविधिश्चैष सुप्रबुद्धं गुरूं प्रति ॥४०॥
शिष्यं च गतभोगाशमुदितः शम्भुना यतः।

Śambhu has recommended the mode of initiation into the non-dual principle only in the case of the teacher who is himself very well enlightened and the disciple has crossed the barrier of the desire for enjoyment. (40b-41a)

भेदं विस्फार्य विस्फार्य शक्त्या स्वच्छन्दरूपया ॥४१॥
स्वात्मन्यभिन्ने भगवान्नित्यं विश्रमयन् स्थितः ।

The Lord is continuing to divide His oneness into the multitude of entities and beings by means of His force of autonomy, however, without getting Himself anyway divided and yet remains resting in His undivided oneness. (41b-42a)

इत्थं त्र्यात्माध्वनो भेदः स्थूलसूक्ष्मपरत्वतः ॥४२॥
मेयभागगतः प्रोक्तः पुरतत्त्वकलात्मकः ।

अधुना मातृभागस्थं रूपं त्रेधा निरूप्यते ।।४३।।

Thus have been explained the kinds of the path from the viewpoint of their tangible, subtle and transcendent forms as also that of their locus, essence and modes of variation and participation in the process of objectification. Now is going to be elucidated their subjectification in triple forms. (42b-43)

यत्प्रमाणात्मकं रूपमध्वनो मातृभागगम् ।
पदं ह्यवगमात्मत्वसमावेशातदुच्यते ।।४४।।
तदेव च पदं मन्त्रः प्रक्षोभात्प्रच्युतं यदा ।
गुप्तभाषी यतो माता तूर्ष्णीभूतो व्यवस्थितः ।।४५।।

The element of the standard of knowledge obtaining in the knower assumes the form of *pada*, locus, owing to ingression of understanding into it. The same *pada* becomes *mantra* when removed from its locus due to some sort of agitation in it. As a result of it, the knower stops from speech and remains completely silent and settled within himself. (44-45)

तथापि न विमर्शात्मरूपं त्यजति तेन सः ।
प्रमाणात्मविमर्शात्मा मानवत्क्षोभभाङ् न तु ।।४६।।
मन्त्राणां च पदानां च तेनोक्तं त्रिकशासने ।
अभिन्नमेव स्वं रूपं निःस्पन्दक्षोभिते परम् ।।४७।।

Complete silence on the part of the aspirant does by no means amount to his complete stoppage from contemplation. Indeed, his contemplation is of the nature of standard of knowledge rid of the agitation of the ordinary human life. Therefore, as per the principle of the Trika system, *mantras* and *padas* are almost one and the same in their statuses, while the Supreme Being is rid of agitation as well as movement. (46-47)

औदासीन्यपरित्यांगे प्रक्षोभानवरोहणे ।
वर्णाध्वा मातृभागे स्यात् पूर्वं या कथिता प्रमा ।।४८।।
सा तु पूर्णस्वरूपत्वादविभागमयी यतः ।

On desertion of indifference and lack of descent of agitation, the sacred path of

letter ought to turn towards the knower which previously was termed as *pramā*, knowledge, which is shorn of division on account of perfection. (48-49a)

तत एकैकवर्णत्वं तत्वे तत्वे क्षमादितः ।।४९।।
कृत्वा शैवे परे प्रोक्ताः षोडशार्णा विसर्गतः।

In the Śaivite system of spiritual practice each consonant from ***k*** to ***kṣ*** stands for one of the elements along with each one of the sixteen vowels including what stands for emission and thus all of them totalling thirty-six. (49b-50a)

तत्र शक्तिपरिस्पन्दस्तावान् प्राक् च निरूपितः ।।५०।।

In this regard, so far as the dynamics of the Śakti is concerned, its source as Śiva has already been explained. For the sake of its easy understanding on the part of the student, now I propose to put it before him collectively. (50b)

संकलय्योच्यते सर्वमधुना सुखसंविदे।
पदमन्त्रवर्णमेकं पुरषोडशकं धरेति च निवृत्तिः।
तत्त्वार्णमग्निनयनं रसशरपुरमस्त्रमन्त्रपदमन्या ।।५१।।
मुनितत्त्वार्णं द्विकपदमन्त्रं वस्वक्षिभुवनमपरकला ।
अग्न्यर्णतत्त्वमेकैकपदमन्त्रं सैन्यभुवनमिति तुर्या ।।५२।।
षोडश वर्णाः पदमन्त्रतत्त्वमेकं च शान्त्यतीतेयम् ।
अभिनवगुप्तेनार्यात्रयमुक्तं संग्रहाय शिष्येभ्यः ।।५३।।

I, Abhinavagupta, have presented the details of the six paths summarily for the sake of easy understanding of my students in the form of these three verses in the meter known as *Āryā*. The details are as follows:

Pada, *Mantra* and letter are represented by a single letter *kṣ*. The sixteen states of being, *pura*, are those as beginning from Rudra and ending with Vīrabhadra. The earth stands for the retreat. The elements (constituting the universe) are thirty-two as beginning with water and ending with the Unmanifest. Twenty-three is the number of the letters in the alphabet beginning from *h* and ending with *ṅ* which represent these elements. Fifty-six are the states of being. Five are the *mantras*. Seven is the number of constituent elements from the *Puruṣa* to

Māyā. Corresponding to them are the consonants from *j* to *gh.* Twenty-eight are the planes of being (*bhuvana*) of the lower category. The three fires stand for the letters *g*, *kh* and *k* and represent knowledge, *Śakti* and Śiva as also the *mantra* separately. The number eighteen stands for the *kalā* known as *śāntā*. The one *tattva* (essence) is indicatory of Śiva and Śakti combined into one. (51-53)

सोऽयं समस्त एवाध्वा भैरवाभेदवृत्तिमान् ।
तत्स्वातन्त्र्यात्स्वतन्त्रत्वमश्नुवानोऽवभासते ।।५४।।

This entire group of six paths exists in oneness with Bhairava. It obtains enjoying autonomy, sharing the same with His independence. (55-55)

तथा हि मातृरूपस्थो मन्त्राध्वेति निरूपितः ।
तथा हि चिद्विमर्शेन ग्रस्ता वाच्यदशा यदा ।।५५।।
शिवज्ञानक्रियायत्तमननत्राणतत्परा ।
अशेषशक्तिपटलीलीलालाम्पट्यपाटवात् ।।५६।।
च्युता मानमयाद्रूपात् संविन्मन्त्राध्वतां गता ।
प्रमाणरूपतामेत्य प्रयात्यध्वा पदात्मताम् ।।५७।।

The path of *mantra* is embedded in the knower. This has been elucidated as such. For example, when the object of speech becomes engrossed by contemplation on consciousness, and thus becomes engaged in deliberating on the knowledge and protective action of Śiva, due to the play of the Śakti, the Force in its entirety, getting rid of its form of the standard of knowledge, consciousness assumes the role of the path of *Mantra.* This is how having played the role of the standard of knowledge, it assumes the form of the locus of the path. (55-57)

तथा हि मातुर्विश्रान्तिर्वर्णान्संघट्य तान्बहून ।
संघट्टनं च क्रमिकं संजल्पात्मकमेव तत् ।।५८।।
विकल्पस्य स्वकं रूपं भोगावेशमयं स्फुटम् ।
अतः प्रमाणतारूपं पदमस्मद्गुरुर्जगौ ।।५९।।

For instance, the knower comes to rest in his process of knowing by combining several letters together. The process of combination involves graduality both in placing as well as in pronouncing while conceiving of the resultant novel

meaning is oriented to the objective of enjoyment. Consequently, it assumes the form of the standard of knowledge. This has been explained to us by our teacher. (58-59)

ज्ञानं न जायते किञ्चिदुपष्टम्भनवर्जितम्।
प्रमाणरूपतावेशमपरित्यज्य मेयताम् ॥६०॥

There is no possibility of any knowledge without combining of letters (into words). (60)

गच्छन्कलनया योगादध्वा प्रोक्तः कलात्मकः ।
शुद्धे प्रमेयतायोगे सूक्ष्मस्थूलत्वभागिनि ॥६१॥
तत्त्वाध्वभुवनाध्वत्वे क्रमेणानुसरेद्गुरुः ।

The path gets related to *kalā* on account of involving in it the process of calculation. In the process of transformation of anything into the object of pure knowledge, no matter the same be subtle or gross, the teacher of this philosophy needs to pay attention to the point of the change of the course from the essential to the spacial. (61-62a)

प्रमेयमानमातॄणां यद्रूपमुपरि स्थितम् ॥६२॥
प्रमात्मात्र स्थितोऽध्वायं पर्णात्मा दृश्यतां किल ।

The path of letters, *varṇādhvā*, needs to be taken as that state at which the knower, standard and object of knowledge as discussed above, become coincident in the form of sheer knowledge. (62b-63a)

उच्छलत्संविदामात्रविश्रान्त्यास्वादयोगिनः ॥६३॥
सर्वाभिधानसामर्थ्यादनियन्त्रितशक्तयः ।
सृष्टाः स्वात्मसहोत्थेऽर्थे धरापर्यन्तभागिनि ॥६४॥
आमृशन्तः स्वचिद्भूमौ तावतोऽर्थानभेदतः ।
वर्णौघास्ते प्रमारूपां सत्यां विभ्रति संविदम् ॥६५॥

The entire group of fifty letters bearing within it and thus enjoying the taste

of the awareness of all the denominations reposes in the consciousness, being imbued with unlimited force. These letters are created along with the co-born entities up to the earth. Remaining contemplating on the ground of their consciousness on all those meanings, it is they who indeed are the real bearers of the consciousness. (63b-65)

बालास्तिर्यक्प्रमातारो येऽप्यसंकेतभागिनः।
तेऽप्यकृत्रिमसंस्कारसारामेनां स्वसंविदम् ।।६६।।
भिन्नभिन्नामुपाश्रित्य यान्ति चित्रां प्रमातृताम्।

Such innocent knowers as children, birds and animals who have remained so far ignorant of indications, they as well, having received this inner awareness bearing with it the essence of all impressions in their own ways become peculiar knowers. (66-67a)

अस्यां चाकृत्रिमानन्तवर्णसंविदि रूढताम् ।।६७।।
संकेता यान्ति चेत्तेऽपि यान्त्यसंकेतवृत्तिताम्।

In this limitless spectrum of the natural consciousness embodied in these letters indications becomes fixed to the extent as to get their indicatory character transformed into the actuality of the objects they are indicative of. (67b-68a)

अनया तु विना सर्वे संकेता बहुशः कृताः ।।६८।।
अविश्रान्ततया कुर्युरनवस्थां दुरुत्तराम्।
बालो व्युत्पाद्यते येन तत्र संकेतमार्गणात् ।।६९।।

Lacking in its access to the consciousness indications go on being created one after the other without finding any point of rest and thus stand the danger of the fault like a child being made to understand something by way of indication. (68b-69)

अङ्गुल्यादेशनेऽप्यस्य नाविकल्पा तथा मतिः।
विकल्पः शब्दमूलश्च शब्दः संकेतजीवितः ।।७०।।

Indicating by fingers do not generate awareness sufficient to bring conviction

since variation in understanding has its root in words and serves as the spirit of meaning intended to be conveyed. (70)

तेनानन्तो ह्यमायीयो यो वर्णग्राम ईदृशः।
संविद्विमर्शसचिवः सदैव स हि जृम्भते ॥७१॥

Thus, the role of alphabet is such as to convey the definite sense and, as such, it serves as the companion of consciousness in its act of contemplation. (71)

यत एव च मायीया वर्णाः सूतिं वितेनिरे।
ये च मायीयवर्णेषु वीर्यत्वेन निरूपिताः ॥७२॥
संकेतनिरपेक्षास्ते प्रमेति परिगृह्यताम्।

Only those letters need to be regarded as independent of indications which are imbued with the power sufficient to generate the intended sense as their burden of awareness. (72-73a)

तथा हि परवाक्येषु श्रुतेष्वाव्रियते निजा ॥७३॥
प्रमा यस्य जडोऽसौ नो तत्रार्थेऽभ्येति मातृताम्।

Foolish is he whose capacity of understanding remains blunted even after listening to instructions of others and hence does not deserve the status of the knower. (73b-74a)

शुकवत्स पठत्येव परं तत्क्रमितैकभाक् ॥७४॥
स्वातन्त्र्यलाभतः स्ववाक्यप्रमालाभे तु बोद्धृता।

Such a foolish man may repeat the particular word like a parrot however in its right context awaiting out of his autonomy prospect of reaching the state of understanding of its real meaning which alone would generate the corresponding awareness in him. (74b-75a)

यस्य हि स्वप्रमाबोधो विपक्षोद्भेदनिग्रहात् ॥७५॥
वाक्यादिवर्णपुञ्जे स्वे स प्रमाता वशीभवेत्।

He who is capable of breaking the knot of argument of the opposite side resulting in the arousal of his own understanding in the matter concerned in regard to the group of letters presented in the form of sentence, etc., needs to be regarded as the real knower and winner of the contest. (75b-76a)

यथा यथा चाकृतकं तद्रुपमतिरिच्यते ।।७६।।
तथा तथा चमत्कारतारतम्यं विभाव्यते ।

As the knower proceeds transcending the level of his original understanding stage after stage, excellence after excellence of consciousness goes on manifesting before him. (76b-77a)

आद्यामायीवर्णान्तर्निमग्ने चोत्तरोत्तरे ।।७७।।
संकेते पूर्वपूर्वांशमज्जने प्रतिभाभिद: ।

Break through and entry into the original reflective power of consciousness occurs following merger of the earlier impressions of ignorance into the subsequent ones serially. (77b-78a)

आद्योद्रेकमहत्त्वेऽपि प्रतिभात्मनि निष्ठिता: ।।७८।।
ध्रुवं कवित्ववक्तृत्वशालितां यान्ति सर्वत: ।

Along with the initial unfoldment of the talent when persons get established in the reflective genius lying inherent within them, they are sure to develop into poets and orators (to be recognised as such) all around. (78b-79a)

यावद्धामनि सङ्केतनिकारकलनोज्झिते ।।७९।।
विश्रान्तश्चिन्मये किं किं न वेत्ति कुरुते न वा ।

So long as he remains reposed in the abode or light of consciousness rid of the adjunct of indication and calculation, what does he not know and what can he not accomplish? (79b-80a)

अत एव हि वाक्सिद्धौ वर्णानां समुपास्यता ।।८०।।
सर्वज्ञवादिसिद्धौ वा का सिद्धिर्या न तन्मयी ।

This is how the utility of letters has been recognised for the sake of getting accomplished in oration as well as in the display of the skill of all-knowingness which has been obtained by him as inherent in him. (80b-81a)

तदुक्तं वरदेन श्रीसिद्धयोगीश्वरीमते ॥८१॥
तेन गुप्तेन गुप्तास्ते शेषा वर्णास्त्विति स्फुटम् ।

As has been stated in the *Siddhayogīśvarī* Text by the boon-granting Śiva mysteriously that this is why these particular letters have been kept secret as distinct from those which have remained open to all. (81b-82a)

एवं मामातृमानत्वमेयत्वैर्योऽवभासते ॥८२॥
षड्विधः स्ववपुःशुद्धौ शुद्धिं सोऽध्वाधिगच्छति ।

Thus what appears purified in respect of its knowledge, knowingness, knower and the object of knowledge is the path in all its six-fold-ness which is coincident to one's body. (82b-83a)

एकेन वपुषा शुद्धौ तत्रैवान्यप्रकारताम् ॥८३॥
अन्तर्भाव्याचरेच्छुद्धिमनुसंधानवान् गुरुः ।

On the act of purification having been accomplished even in one respect the worthy teacher needs to understand the same in all respects. (83b-84a)

अनन्तर्भावशक्तौ तु सूक्ष्मं सूक्ष्मं तु शोधयेत् ॥८४॥
तद्विशुद्धं बीजभावात् सूते नोत्तरसंततिम् ।

In case of inability to purify all aspects of the personality, the teacher needs to purify their subtle forms. On the seed-form getting purified, no more would it be able to prolong its continuity. (84b-85a)

शोधनं बहुधा तत्तद्भोगप्राप्त्येकतानता ॥८५॥
तदाधिपत्यं तत्त्यागस्तच्छिवात्मत्ववेदनम् ।
तल्लीनता तन्निरासः सर्वं चैतत्क्रमाक्रमात् ॥८६॥

Purification of the disciple amounts to breaking the continuity of impressions concerning the acquisition, ownership and enjoyment of objects of desire, and redirecting the desire from them towards getting gradually oneness with Śiva. (85b-86)

अत एव च ते मन्त्राः शोधकाञ्चित्ररूपिणः।
सिद्धान्तवामदक्षादौ चित्रां शुद्धिं वितन्वते ॥८७॥

Thus, it is evident that these purifying *mantras* are of peculiar forms as they are meant for purifying the disciple in both the left and right aspects as well as in regard to the doctrine itself. (87)

अनुत्तरत्रिकानामक्रममन्त्रास्तु ये किल ।
ते सर्वे सर्वदाः किन्तु कस्यचित् क्वापि मुख्यता ॥८८॥

There are three orders in the setting of the *mantras* relating to *Siddhā Mālinī* known as *anuttara trika*, transcendent triad. They all are capable of granting everything in every way, however, with the specification of the priority of someone somewhere and subordination of the rest in that case. (88)

अतः शोधकभावेन शास्त्रे श्रीपूर्वसंज्ञिते ।
परापरादिमन्त्राणामध्वन्युक्ता व्यवस्थितिः ॥८९॥

Therefore, in the *Mālinīvijayottara Tantra* in regard to their usage in the ceremony of purification, the priority and posteriority of different *mantras* has been settled. (89)

शोधकत्वं च मालिन्या देवीनां त्रितयस्य च ।
देवत्रयस्य वक्त्राणामङ्गानामष्टकस्य च ॥९०॥
किं वातिबहुना द्वारवास्त्वाधारगुरुक्रमे ।
लोकपास्त्रविधौ मन्त्रान् मुक्त्वा सर्वं विशोधकम् ॥९१॥

The purificatory nature of the *mantras* is effective in the case of the triad of the goddesses of *Mālinī*, that of the gods, eight-foldness of faces and limbs of the bodies leaving apart only the door, structure, base tradition of teacher, system of arms, and the guard of the people. (90-91)

यच्चैतदध्वनः प्रोक्तं शोध्यत्वं शोद्धृता च या ।
सा स्वातन्त्र्याच्छिवाभेदे युक्तेत्युक्तं च शासने ॥९२॥

Whatever has been said above in regard to the purification of the path and purifying force of *mantras*, that is associated with oneness with Śiva's autonomy. This has been laid down in sacred texts. (92)

सर्वमेतद्विभात्येव परमेशितरि ध्रुवे ।
प्रतिबिम्बस्वरूपेण न तु बाह्यतया यतः ॥९३॥

The entire world is getting reflected in the Supreme Lord who is eternally constant as a reflection appearing in the mirror without having any existence apart from the actual. (93)

चिद्व्योम्न्येव शिवे सत्तद्देहादिमतिरीदृशी ।
भिन्ना संसारिणां रज्जौ सर्पस्त्रग्वीचिबुद्धिवत् ॥९४॥

In the space-like consciousness of Śiva is appearing the entire variety of entities like bodies, etc. like the appearance of snake, rosary, wave, etc. in the eye of the worldly people. (94)

यतः प्राग्देहमरणसिद्धान्तः स्वप्नगोचरः ।
देहान्तरादिर्मरणे कीदृग्वा देहसंभवः ॥९५॥

The incidence of death appears as a sheer dream to the individual at the prime state of his childhood as also the possibility of entering into another body after death. (95)

स्वप्नेऽपि प्रतिभामात्रसामान्यप्रथनाबलात् ।
विशेषाः प्रतिभासन्ते न भाव्यन्तेऽपि ते यथा ॥९६॥

In the state of dream also figures appear as actual due to the power of reflection in consciousness even without any possibility of occurrence in actuality. (96)

शालग्रामोपलाः केचिच्चित्राकृतिभृती यथा ।
तथा मायादिभूम्यन्तलेखाचित्रहृदश्चितः ॥९७॥

As pieces of stone found on the river-bed in Śālagrāma are adorned with peculiar figures appearing on them, even so entities from *Māyā* to the earth have engraved outlines of various sorts of figures in the core of their being. (97)

नगरार्णवशैलाद्यास्तदिच्छानुविधायिनः ।
न स्वयं सदसन्तो नो कारणाकारणात्मकाः ॥९८॥

Towns, oceans, mountains, etc. are the follow-ups of the principle of wish of the Supreme Lord being in themselves neither real nor unreal, neither cause nor effect. (98)

नियतेश्चिररूढायाः समुच्छेदात्प्रवर्तनात् ।
अरूढायाः स्वतन्त्रोऽयं स्थितश्चिद्व्योमभैरवः ॥९९॥

On account of the eternal consciousness acting as the factor of determination in the course of the acts of dissolution and creation in all its autonomy (all this in the form of the world) is taking place in the space of consciousness of Bhairava lying there in His freedom. (99)

एकचिन्मात्रसंपूर्णभैरवाभेदभागिनि ।
एवमस्मीत्यनामर्शो भेदको भावमण्डले ॥१००॥

Since Bhairava is sheer consciousness one and the same without any possibility of division in Him, the notion of self-assertion in the individual is the sole factor of appearance of division in the entire spectrum of entities. (100)

सर्वप्रमाणैर्नो सिद्धं स्वप्ने कर्त्रन्तरं यथा ।
स्वसंविदः स्वसिद्धायास्तथा सर्वत्र बुद्ध्यताम् ॥१०१॥

No matter whatever standard of knowledge be applied, we cannot prove the role of anyone else besides the self-proved consciousness behind the creation of dreams. So needs to be understood in the creation of everything. (101)

चित्तचित्रपुरोद्याने क्रीडेदेवं हि वेत्ति यः ।
अहमेव स्थितो भूतभावतत्त्वपुरैरिति ॥१०२॥

While playing in the garden of peculiar scenes and scenario (as the world is), he who understands that it is I myself who is all these entities, ideas, elements, etc. gets relieved (and ultimately redeemed). (102)

एवं जातो मृतोऽस्मीति जन्ममृत्युविचित्रता:।
अजन्मन्यमृतौ भान्ति चित्तभितौ स्वनिर्मिता: ।।१०३।।

'I was born like this and died like this', this is the peculiarity of life and death sketched out by oneself on the wall of one's own consciousness which remains immune to life and death. (103)

परेहसंविदामात्रं परलोकेहलोकते ।
वस्तुत: संविदो देश: कालो वा नैव किंचन ।।१०४।।

The idea of the outer world and this world is barely notional in the context of consciousness as there is no scope in it either for time or space. (104)

अभविष्यदयं सर्गो मूर्तश्चेन्न तु चिन्मय: ।
तदवेक्ष्यत तन्मध्यात् केनैकोऽपि धराधर: ।।१०५।।

This creation would have been born in all its tangibility and hence it is not sheer consciousness. This assumption would require the answer as to who is its bearer and by what is the entity that is holding it in its place? (105)

भूततन्मात्रवर्गादेराधाराधेयताक्रमे ।
अन्ते संविन्मयी शक्ति: शिवरूपैव धारिणी ।।१०६।।

Under the assumption of the elements, *bhūta*, having been born of the *tanmātrās* as the basics and the products of them, we cannot but end with the admittance of the consciousness-force as the bearer in the form of Śiva Himself. (106)

तस्मात्प्रतीतिरेवेत्थं कर्त्री धर्त्री च सा शिव: ।
ततो भावा: शक्तिराधारिका तत: ।।१०७।।

Therefore, it becomes obvious that consciousness itself is the creatrix and

sustainer of everything being Śiva Himself. From her are born and on her are sustained all the entities. As such, she is neither sustainer nor creatrix. (017)

सांकल्पिकं निराधारमपि नैव पतत्यधः।
स्वाधारशक्तौ विश्रान्तं विश्वमित्थं विमृश्यताम् ।।१०८।।

The universe needs to be contemplated as a creation of sheer imagination and as self-sustained. This is why it does not fall down. (108)

अस्या धनाहमित्यादिरूढिरेव धरादिता ।
यावदन्ते चिदस्मीति निर्वृत्ता भैरवात्मता ।।१०९।।

Idea of the earth that 'I am dense', etc. is the secret cause of its earthiness. When ultimately it would come to the motion that 'I am sheer consciousness' it would get dissolved into Bhairava-hood. (109)

मणाविन्द्रायुधे भास इव नीलादयः शिवे ।
परमार्थत एषां तु नोदयो न व्ययः क्वचित् ।।११०।।

Just as blueness in the gem as well as in the rainbow is merely notional, so appear entities of the world in Śiva and really neither do they ever arise nor subside. (110)

देशे कालेऽत्र वा सृष्टिरित्येतदसमञ्जसम् ।
चिदात्मना हि देवेन सृष्टिर्दिक्कालयोरपि ।।१११।।

Whether this act of creation has taken place in space or in time? On this disquisition, the fact is that even space and time are creations of the Lord by virtue of His being pure consciousness. (111)

जागराभिमते सार्धहस्तत्रितयगोचरे ।
प्रहरे च पृथक् स्वप्नाश्चित्रदिक्कालमानिनः ।।११२।।

In the body measuring just three and a half fore-arm-lengths and during just a *prahara*, three hour's time, dreams appear covering peculiar expanse of space and duration of time. (112)

अत एव क्षणं नाम न किञ्चिदपि मन्महे ।
क्रियाक्षणे वाप्येकस्मिन् बह्व्यः संस्युर्द्रुताः क्रियाः।।११३।।

Therefore, we think that moment has no real entity. In single moment of action so many acts may be accomplished hurriedly. (113)

तेन ये भावसङ्कोचं क्षणान्तं प्रतिपेदिरे।
ते नूनमेनया नाड्या शून्यदृष्ट्यवलम्बिनः ।।११४।।

On account of this being the fact, those who hold the view of moment as the last contracted form of being, need to apply the same formula to the present context and see whether they themselves have not lost in nihilism. (114)

एष सतो भावान् शून्यीकर्तु तथासतः ।
कर्तु स्वतन्त्रत्वादीशः सोऽस्मत्प्रभुः शिवः ।।११५।।

Our Lord Śiva by virtue of His autonomy is capable of turning into nothing whatever is in existence as well as bringing into existence whatever is non-existent at the moment. (115)

तदित्थं परमेशानो विश्वरूपः प्रगीयते ।
न तु भिन्नस्य धरादेरुपपन्नता ।।११६।।

This is why the Supreme Lord has been declared as of universal form annulling the possibility of the earth, etc. as separate from Him. (116)

उक्तं चैतत्पुरैवेति न भूयः प्रविविच्यते ।
भूयोभिश्चापि बाह्यार्थदूषणैः प्रव्यरम्यत ।।११७।।

On account of all this having been explained earlier itself, there is no necessity of going through the same details anymore, hence, it is now the time to stop from getting defiled by projecting ourselves outside. (117)

तदित्थमेष निर्णीतः कलादेर्विस्तरोऽध्वनः ।।११८।।

This is how we have concluded our deliberation on the path of *kalā*, etc. (118)

NOTE ON VERSE 14:

There are four spheres, domains or *aṇḍa*:

1. *Śakti-aṇḍa*: It is the first step of creation and is also known as the pure creation since at this level the Śiva-tattva is apparent. Śakti gradually descends from *ānanda* (bliss) to *icchā* (will), *jñāna* (knowledge) and *kriyā* (action) simultaneously creating the duality in creation. Duality, at this state, is only conceptual but there is no division or limitation. Except for Śiva-tattva, *Śakti-aṇḍa* contains all the pure *tattvas* -- *śakti*, Śadāśiva, Īśvara and *śuddha-vidyā*.

2. *Māyā-aṇḍa*: Sphere of *māyā* causes obscuration and forgetfulness of the pure essence and divine nature that was inherent in *Śakti-aṇḍa*. Thus, it acts as the factor of limitation of *Śakti-aṇḍa* by covering the pure creation with five *kañcuka*, making it appear limited in space and time, partial, limited in knowledge and power of action. It contains seven spheres from *māya-tattva* to *puruṣa-tattva*.

3. *Prakṛti-aṇḍa*: It projects the world as perceptive to the limited human consciousness and contains in itself the *śakti* of individual soul (*puruṣa*), *prakṛti-tattva*, *buddhi-tattva* (intellect), *ahaṅkara tattva* (ego), *manas tattva* (sense-mind), *jñānendriya* (five power of senses), *karmendriya* (five organs of action), *tanmātrās* (five subtle essences) and lastly four *mahābutas*, elements – *ākāśa*, *vāyu*, *tejas* and *jala*, *tattvas*.

4. *Pṛthvī-aṇḍa* is the culmination point of creation, i.e., solid mater and it is the only constituent (*tattva*) in this sphere. It has a special status since it is the home of *kuṇḍalinī śakti* and contains in essence all the *tattvas*.

CHAPTER – 12

Āṇavopāya - Transformation of Individual to Śiva-hood

अथाध्वनोऽस्य प्रकृत उपयोगः प्रकाश्यते ॥१॥

Now is being given exposure to the original utility of the path, *adhvan*. (1)

इत्थमध्वा समस्तोऽयं यथा संविदि संस्थितः ।
तद्द्वारा शून्यधीप्राणनाडीचक्रतनुष्वथो ॥२॥
बहिश्च लिङ्गमूर्त्यग्निस्थण्डिलादिषु सर्वतः ।
तथा स्थितः समस्तश्च व्यस्तश्चैष क्रमाक्रमात् ॥३॥

As this entire spectrum of the path has its basis in consciousness, so it extends in the body in the form of nullity, intellect, *prāṇa*, net of nerves as also in the external world in the form of the emblem, statue, fire, place of fire, etc. all around spreading in an ordered form and separately in disorder also. (2-3)

आसंवित्तत्त्वमाबाह्यं योऽयमध्वा व्यवस्थितः ।
तत्र तत्रोचितं रूपं स्वं स्वातन्त्र्येण भासयेत् ॥४॥

The aspirant needs to contemplate on the entire path extending from the inner consciousness up to the world all around as one's own being from its limited individuality to the state of absolutely autonomous state of Śiva-hood. (4)

सर्वं सर्वत्र रूपं च तस्यापि न च भासते ।
न ह्यवच्छेदितां क्वापि स्वप्नेऽपि विषहामहे ॥५॥

We cannot dismiss that it is He who is being reflected in all forms everywhere without any division in Him not to be questioned about this even in the state of dream. (5)

एवं विश्वाध्वसंपूर्णं कालव्यापारचित्रितम् ।
देशकालमयस्पन्दसद्म देहं विलोकयेत् ॥६॥

The aspirant should look towards his body contemplating how the entire universal path including time, space, action and events in all their forms and variations are vibrating in it turning it into the locus of all these vibrations. (6)

तथा विलोक्यमानोऽसौ विश्वान्तर्देवतामयः ।
ध्येयः पूज्यश्च तर्प्यश्च तदाविष्टो विमुच्यते ॥७॥

Looking towards himself like this the aspirant becomes refulgent with the divinities on the universal scale, deserving to be meditated on, worshipped, satiated and thus owing to having been possessed by the state of Śiva, he becomes redeemed. (7)

इत्थं घटं पटं लिङ्गं स्थण्डिलं पुस्तकं जलम् ।
यद्वा किञ्चित्क्वचित्पश्येत्तत्र तन्मयतां व्रजेत् ॥८॥

Practising like this, whatever may come to his sight, no matter, be it a jar, piece of cloth, emblem, bare piece of land, book or water, and wheresoever places, he should become one with it (contemplating on it as a manifestation of his own Self which ultimately is Śiva Himself). (8)

तत्रार्पणं हि वस्तूनामभेदेनार्चनं मतम् ।
तथा संपूर्णरूपत्वानुसंधिर्ध्यानमुच्चते ॥९॥
संपूर्णत्वानुसंधानमकम्पं दार्ढ्यमानयन्
तथान्तर्जल्पयोगेन विमृषज्जपभाजनम् ॥१०॥

तत्रार्पितानां भावानां स्वकभेदविलापनम् ।
कुर्वस्तद्रश्मिसद्भावं दद्याद्धोमक्रियापरः ॥११॥

At that level bestowal of all things as one with oneself is the real form of offering while thinking of oneself as all-inclusive is meditation. Follow-up of oneself steadily without any tremor and integrally along with contemplation is to turn oneself into the locus of *japa*. Whatever objects are offered with this frame of the inner being, result in dismissal of ownership being transformed into the rays of which the offering turns into oblation. (9-11)

तथैवंकुर्वतः सर्वं समभावेन पश्यतः ।
निष्कम्पता व्रतं शुद्धं साम्यं नन्दिशिखोदितम् ॥१२॥

As the *Nandiśikhā* has remarked, the aspirant who does like this and looks towards all with the sense of equanimity, he, as it were, is engaged steadily in the observation of the vow of pure equanimity. (12)

तथार्चनजपध्यानहोमव्रतविधिक्रमात् ।
परिपूर्णां स्थितिं प्राहुः समाधिं गुरवः पुरा ॥१३॥

Worshipping, meditating, offering of oblation and observing of vow, in this way, have been extolled by teachers in the past as the perfect state of absorption, *samādhi*. (13)

अत्र पूजाजपाद्येषु बहिरन्तर्द्वयस्थितौ ।
द्रव्यौघे न विधिः कोऽपि न कापि प्रतिषिद्धता ॥१४॥

In the context of performance of worship and *japa*, etc., in the external as well as internal ways, so far as the use of object is concerned, there is neither any rule of provision nor that of negation. (14)

कल्पनाशुद्धिसंध्यादेर्नोपयोगोऽत्र कश्चन ।
उक्तं श्रीत्रिकसूत्रे च जायते यजनं प्रति ॥१५॥
अविधिज्ञो विधिज्ञश्चेत्येवमादि सुविस्तरम् ।

There is no necessity of purification of imagination, worship on meeting points of day and night, *sandhyā*, etc. in this regard. This has been stated in the *Trika Sūtra* in detail that anyone can perform these acts irrespective of being conversant with rules concerned or not. (15-16a)

यदा यथा येन यत्र स्वा संवित्तिः प्रसीदति ।।१६।।
तदा तथा तेन तत्र तत्तद्भोग्यं विधिश्च सः ।

Whensoever, wheresoever and howsoever the Consciousness Force pleases, then, there and that may serve as the means as well as mode of the worship. (16b-17a)

लौकिकालौकिकं सर्वं तेनात्र विनियोजयेत् ।।१७।।
निष्कम्पत्वे सकम्पस्तु कम्पं निर्ह्रासयेद् बलात् ।

In the worship of the Consciousness Force one needs to make use of anything irrespective of the consideration whether it is worldly or other-worldly. As regards the necessity of tremor-less-ness, this needs to be fulfilled steadily by throwing it out forcibly. (17b-18a)

यथा येनाभ्युपायेन क्रमादक्रमतोऽपि वा ।।१८।।
विचिकित्सा गलत्यन्तस्तथासौ यत्नवान्भवेत् ।

In howsoever manner and through the application of whatsoever means, orderly or disorderly, doubt gets removed from inside, one needs to put in effort to that end. (18b-19a)

धीकर्माक्षगता देवीर्निषिद्धैरेव तर्पयेत् ।।१९।।
वीरव्रतं चाभिनन्देदिति भर्गशिखावचः ।

Presiding deities of senses and organs of action need to be propitiated by means of even prohibited objects. As per the *Bharga Śikhā Śāstra* even *Vīra-vrata* may be made use of. (19b-20a)

तथा हि शङ्का मालिन्यं ग्लानिः संकोच इत्यदः ।।२०।।
संसारकारागारान्तः स्थूलस्थूणा घटायते ।

Doubt, defilement of consciousness, diffidence, constriction, etc., are causes of lodging the practitioner in the prison of the world with the necessity of getting enclosed within the bony frame of the body. (20b-21a)

मन्त्रा वर्णस्वभावा ये द्रव्यं यत्पाश्चभौतिकम ॥२१॥
यच्चिदात्म प्राणिजातं तत्र कः संकरः कथम् ।

Mantras are of the nature of letters while objects are products of the intermixture of elements and living beings are made of the stuff of consciousness. As such, where is there any chance for any kind of adulteration? (21b-22a)

संकराभावतः केयं शङ्का तस्यामपि स्फुटम् ॥२२॥
न शङ्केत तथा शङ्का विलीयेतावहेलया ।

Thus, in case of impossibility of any kind of adulteration, there is no scope for any kind of doubt in course of the spiritual practice. Restraint from doubt is the easy way to removal of doubt. (22b-23a)

श्रीसर्वाचार-वीराली-निशाचर-क्रमादिषु ॥२३॥
शास्त्रेषु वितंत चैतत्तत्र तत्रोच्यते यतः ।
शङ्कया जायते ग्लानिः शङ्कया विघ्नभाजनम् ॥२४॥

In the texts like *Sarvācāra*, *Vīrāvalī*, *Niśācara* and *Krama*, etc. it has at length been stated here and there that doubt gives rise to diffidence, and hence it is the source of obstruction. (23b-24)

उवाचोत्पलदेवश्च श्रीमानस्मद्गुरोर्गुरुः।
सर्वाशङ्काशनिं मार्गं नुमो माहेश्वरं त्विति ॥२५॥

Honourable Utpaladeva, the teacher of our teacher has observed that we pay obeisance to the path of Maheśvara Śiva which has acted as the thunderbolt on the (evil of) doubt. (25)

अनुत्तरपदाप्तये तदिदमाणवं दर्शिता-
भ्युपायमतिविस्तरान्ननु विदांकुरुध्वं बुधाः ॥२६॥

For the sake of making available to the disciple the highest state, here has been shown the atomic path, *āṇavopāya*, in detail for the wise to take to. (26)

CHAPTER – 13

Deliberation on the Descent of the Force of Consciousness - Śaktipāta

अथाधिकृतिभाजनं क इह वा कथं वेत्यलम् ।
विवेचयितुमुच्यते विविधशक्तिपातक्रमः ॥१॥

Here is going to start deliberation in various ways of descent of force with regard to the worthiness of the aspirant, his identity and the mode of getting the privilege of. (1)

तत्र केचिदिह प्राहुः शक्तिपात इमं विधिम् ।
तं प्रदर्श्य निराकृत्य स्वमतं दर्शयिष्यते ॥२॥

Certain authorities have already put forward their respective views concerning the phenomenon of descent of force. I am, therefore, required to expose and refute them followed by presentation of my own view on it. (2)

तत्रेदं दृश्यमानं सत्सुखदुःखविमोहभाक् ।
विषमं सत्तथाभूतं समं हेतुं प्रकल्पयेत् ॥३॥
सोऽव्यक्तं तच्च सत्त्वादिनानारूपमचेतनम् ।
घटादिवत्कार्यमिति हेतुरेकोऽस्य सा निशा ॥४॥

Whatever is there before our sight is of the nature of pleasure, pain and swoon and hence of discordant nature. (Being a sheer effect) it needs to have been born of some cause. That cause is the unmanifest, *avyakta*, consisting of (the three *guṇas*) known as *sattva*, *rajas* and *tamas* and is inconscient, and an effect like the jar, etc. having *Prakṛti* as its cause. (3-4)

सा जडा कार्यताद्रूप्यात्कार्यं चास्यां सदेव हि ।
कलादिधरणीप्रान्तं जाड्यात्सा सूतयेऽक्षमा ॥५॥
तेनेशः क्षोभयेदेनां क्षोभोऽस्याः सूतियोग्यता ।
पुंसः प्रति च सा भोग्यं सूतेऽनादीन् पृथग्विधान् ॥६॥

That *Prakṛti* is inconscient as she gives birth to all the inanimate entities ranging from *kalā* to the earth. Since she is incapable of giving birth to anything by herself, she must have needed stimulation by the Lord, the stimulation amounting to fertilisation. As such, she must be the object of enjoyment of the *Puruṣa* due to being enjoyed by whom she has given birth to entities of various kinds of unborn status. (5-6)

पुंसश्च निर्विशेषत्वे मुक्ताणून् प्रति किं न तत् ।
निमित्तं कर्मसंस्कारः स च तेषु न विद्यते ॥७॥
इति चेत्कर्मसंस्काराभावस्तेषां कुतः किल ।
न भोगादन्यकर्मांशप्रसङ्गो हि दुरत्ययः ॥८॥

Since the *Puruṣas* are unspecified by time, why is she not responsible for their birth? Impressions of past actions being the cause of birth, what was the basis of their coming into existence? If it is argued that they were redeemed, ***muktāṇu***, right from the beginning, what was the ground for their having been redeemed even right from that beginning since impressions of action are not eliminable without having been suffered? (7-8)

युगपत्कर्मणां भोगो न च युक्तः क्रमेण हि।
फलेद्यत्कर्म तत्कस्मात्स्वं रूपं संत्यजेत्क्वचित् ॥९॥

Since there is graduality in the fruition of impressions, they cannot be enjoyed or suffered all at once. Therefore, there is no possibility of getting transformed from the state of bondage to redemption at one and the same moment. (9)

ज्ञानात्कर्मक्षयश्चेत्तत्कुत ईश्वरचोदितात् ।
धर्माद्यदि कुतः सोऽपि कर्मतश्चेत्तदुच्यताम् ॥१०॥
नहि कर्मास्ति तादृक्षं येन ज्ञानं प्रवर्तते।
कर्मजत्वे च तज्ज्ञानं फलराशौ पतेद् ध्रुवम् ॥११॥

If it is posed that impressions can be eliminated by means of knowledge on account of the intervention of God, the question is what is the basis of God's intervention in the law of action? If it is replied in terms of virtue acquired through observance of righteousness in the form of right action, the problem is that there is no such action which may give rise to knowledge. If any action may result in knowledge, the knowledge would be bound to fall in the lot of fruits. (10-11)

अन्यकर्मफलं प्राच्यं कर्मराशिं च किं दहेत् ।
ईशस्य द्वेषरागादिशून्यस्यापि कथं क्वचित् ॥१२॥
तथाभिसंधिर्नान्यत्र भेदहेतोरभावतः ।

Is there any probability of the effect of one old action burning down the stock of effects of a subsequent group of actions? Since the Lord is rid of both hatred and attachment, such discriminative intrigue on His part is impossible. (12-13a)

नन्वित्थं प्रदहेज्ज्ञानं कर्मजालानि कर्म हि ॥१३॥
अज्ञानसहकारीदं सूते स्वर्गादिकं फलम् ।
अज्ञानं ज्ञानतो नश्येदन्यकर्मफलादपि ॥१४॥

Thus, there is every probability of knowledge (as well as action done without craving for result) burning down the net of actions, since action accomplished with the craving for attainment of heaven, etc. is accompanied by ignorance. Ignorance has the probability of getting eliminated through knowledge as well as a result of action done without craving for the result. (13b-14)

उपवासादिकं चान्यद्दुष्टकर्मफलं भवेत् ।
निष्फलीकुरुते दुष्टं कर्मेत्यङ्गीकृतं किल ॥१५॥

On admittance of the necessity of knowledge as the pre-requisite of elimination of the effect of action, such pious acts as fasting, etc. may have the probability of generating evil effects and rendering ineffective results of evil acts. (15)

अज्ञानमिति यत्प्रोक्तं ज्ञानाभावः स चेत्स किम् ।
प्रागभावोऽथवा ध्वंस आद्ये किं सर्वसंविदाम् ॥१६॥

On admittance of ignorance, *ajñāna*, as absence of knowledge, one would also have to admit that at the primeval stage there was complete absence or loss of knowledge, which is not possible at all. (16)

कस्यापि वाथ ज्ञानस्य प्राच्यः पक्षस्त्वसंभवी।
न किंचिद्यस्य विज्ञानमुदपादि तथाविधः ॥१७॥
नाणुरस्ति भवे ह्यस्मिन्ननादौ कोऽन्वयक्रमः ।

There is no knowledge, as such, which was not into being before its awareness, as no such item of knowledge has ever been revealed. On admittance of the view of complete absence of knowledge at some early stage, all individuals would have to be accepted to have been dumb and fool like the jar, etc. at that stage. (17-18a)

भाविनः प्रागभावश्च ज्ञानस्येति स्थिते सति ॥१८॥
मुक्ताणोरपि सोऽस्त्येव जन्मतः प्रागसौ न च ।
ज्ञानं भावि विमुक्तेऽस्मिन्निति चेच्चर्च्यतामिदम् ॥१९॥

If we accept this view of complete absence of knowledge in persons yet to be born, this view would get extended to even liberated individuals since before his birth, he himself was not in being and the knowledge grew in him only after his birth. (18b-19)

कस्माज्ज्ञानं न भाव्यत्र ननु देहाद्यजन्मतः ।
तत्कस्मात्कर्मणः क्षैण्यात्तत्कुतोऽज्ञानहानितः ॥२०॥
अज्ञानस्य कथं हानिः प्रागभावे हि संविदः ।
अज्ञानं प्रागभावोऽसौ न भाव्युत्पत्त्यसंभदात् ॥२१॥

How it is in the case of liberated individuals that knowledge is not required to be born in spite of the fact that they as well have to be born with respect to their bodies, etc.? That is due to impressions of their actions having been eliminated already and that also on account of elimination of ignorance in them prior to it. If it is asked as to how ignorance might have got eliminated prior to consciousness coming into being, the answer is that ignorance has not even prior presence in them and not to talk of being born subsequently. (20-21)

कस्मान्न भावि तज्ज्ञानं ननु देहाद्यजन्मतः ।
इत्येष सर्वपक्षघ्नो निशितश्चक्रकभ्रमः ॥२२॥

Why birth of knowledge is not possible in redeemed individuals in spite of the fact of the birth of their bodies, senses, etc. at all? This is an arrow of wheel destined to move round and round killing all shades of views whichsoever. (22)

अथ प्रध्वंस एवेदमज्ञानं तत्सदा स्थितम्।
मुक्ताणुष्विति तेष्वस्तु मायाकार्यविजृम्भितम् ॥२३॥

If ignorance were to be considered as the state of elimination of knowledge, then it would have to be regarded as ever-existing even in redeemed individuals as a result of operation of the factors such as *māyā*, etc. (23)

अथाज्ञानं न ह्यभावो मिथ्याज्ञानं तु तन्मतम् ।
तदेव कर्मणां स्वस्मिन्कर्तव्ये सहकारणम् ॥२४॥

On the other hand, if ignorance were to be admitted as false knowledge instead of absence of knowledge, then it turns into the co-cause of all actions one has to accomplish. (24)

वक्तव्यं तर्हि किं कर्म यदा सूते स्वकं फलम् ।
तदैव मिथ्याज्ञानेन सदा हेतुत्वमाप्यते ॥२५॥
अथ यस्मिन्क्षणे कर्म कृतं तत्र स्वरूपसत् ।
मिथ्याज्ञानं यदि ततस्तादृशात्कर्मणः फलम् ॥२६॥

Now the question concerns regarding the stage at which the causality of the faultiness of the knowledge involved in its accomplishment is understood. Is it at

the time of enjoying or suffering its consequence or right at the time it was being created? In the case of admittance of the latter alternative, the fault would go to the action involved in the accomplishment. (25-26)

प्राक्पक्षे प्रलये वृत्ते प्राच्यसृष्टिप्रवर्तने।
देहाद्यभावान्नो मिथ्याज्ञानस्य क्वापि संभवः ॥२७॥
उत्तरस्मिन्पुनः पक्षे यदा यद्येन यत्र वा ।
क्रियते कर्म तत्सर्वमज्ञानसचिवं तदा ॥२८॥
अवश्ययमिति कस्यापि न कर्मप्रक्षयो भवेत्।

If we accept the prior position, there would be the problem of explaining the start of the new creation following the dissolution on account of total absence of body, etc. at this stage nullifying, thus, the role of the faulty knowledge in its accomplishment. On acceptance of the latter position, on the other hand, when, where and by whom the action would have been done, they all would be treated as companions of the fault. In this latter event, no one would have the opportunity of getting rid of the responsibility of doing the action all by himself. (27-29a)

यद्यपि ज्ञानवान्भूत्वा विधत्ते कर्म किञ्चन ॥२९॥
विफलं स्यात्तु तत्पूर्वकर्मराशौ तु का गतिः ।

In spite of being knowledgeable if someone fails to accomplish the task due to ordeal of the stock of impressions of his previous actions, what would be the remedy available to him? (29b-30a)

अथ प्रलयकालेऽपि चित्स्वभावत्वयोगतः ॥३०॥
अणूनां संभवत्येव ज्ञानं मिथ्येति तत्कुतः ।
स्वभावादिति चेन्मुक्ते शिवे वा किं तथा न हि ॥३१॥

If faulty knowledge may be possible naturally in liberated individuals in the state of dissolution why can it not be possible in Śiva also? (30b-31)

यच्चादर्शनमाख्यातं निमित्तं परिणामीनि।
प्रधाने तद्धि संकीर्णवैविक्त्योभययोगतः ॥३२॥

The lack of the power of sight that has been attributed to the *prakṛti* which is the object of change is in the form of two causes, namely, narrowness and isolation. (32)

दर्शनाय पुमर्थैकयोग्यतासचिवं धियः।
आरभ्य सूते धरणीपर्यन्तं तत्र यच्चितः ।।३३।।
बुद्धिवृत्त्यविशिष्टत्वं पुंस्प्रकाशप्रसादतः ।
प्रकाशनाद्धियोऽर्थेन सह भोगः स भण्यते ।।३४।।

So that the *prakṛti* might show herself to the *puruṣa* and the latter might get redeemed, the *prakṛti* manifests herself from *mahat* to the earth by getting reflected in it the light of the *puruṣa* in the form of intellect which is known as her purpose of the enjoyment. (33-34)

बुद्धिरेवास्मि विकृतिधर्मिकान्यस्तु कोऽप्यसो।
मद्विलक्षण एकात्मेत्येवं वैविक्त्यसंविदि ।।३५।।
पुमर्थस्य कृतत्वेन सहकारिवियोगतः ।
तं पुमांसं प्रति नैव सूते किंत्वन्यमेव हि ।।३६।।

I am sheer intellect imbued with the attribute of change and who is there beside myself, these points of understanding are the cause of association of them with each other. Both these purposes of them having been served through their association, now the *prakṛti* ceases from producing anything in the interest of that particular *puruṣa* considering him as absolutely unattached with her. (35-36)

अत्र पुंसोऽथ मूलस्य धर्मोऽदर्शनता द्वयोः ।
अथवेति विकल्पोऽयमास्तामेतत्तु भण्यताम् ।।३७।।

Now, (the question is raised from the side of the opponent) which one from amongst the two, the *prakṛti* or the *puruṣa*, is to be attributed with the disqualification of blindness or both of them together? This needs to be explained. (37)

भोगो विवेकपर्यन्त इति यत्तत्र कोऽवधिः ।

विवेकलाभे निखिलसूतिदृग्यदि सापि किम् ॥३८॥
सामान्येन विशेषैर्वा प्राच्ये स्यादेकजन्मतः ।
उत्तरे न कदाचित्स्याद्भाविकालस्य योगतः ॥३९॥

What is the length of the period of enjoyment prior to its end with the rising of discrimination? On the rise of the power of discrimination, the problem is whether the insight of discrimination (between the *puruṣa* and the *prakṛti*) arises only personally or collectively? Is it concerned with only one life or all the previous lives? Is it likely to continue until all the future lives or would remain restricted only to the present life only all variations of time notwithstanding? (38-39)

कैश्चिदेव विशेषैश्चेत्सर्वेषां युगपद्भवेत् ।
विवेकोऽनादिसंयोगात्का ह्यन्योन्यं विचित्रता ॥४०॥

If discretion were to be born within all simultaneously due to presence of a certain peculiarity in the state of the contact between the *Puruṣa* and the *Prakṛti* being eternal, what would be the difference between the state of bondage and redemption? (40)

तस्मात्सांख्यदृशापीदमज्ञानं नैव युज्यते ।
अज्ञानेन विना बन्धमोक्षौ नैव व्यवस्थया ॥४१॥
युज्येते तच्च कथितयुक्तिभिर्नोपपद्यते ।

Therefore the argument of indiscretion between the *Prakṛti* and the *Puruṣa* as the cause of ignorance as per the Sāṅkhya logic itself does not fit well in this context. Without the concept of ignorance, ideas of bondage and redemption do not get justified while ignorance does not find justification neither in the unification of the *Prakṛti* and the *Puruṣa* nor in their separation. (41-42a)

मायाकर्माणुदेवेच्छासद्भावेऽपि स्थिते ततः ॥४२॥
न बन्धमोक्षयोर्योगो भेदहेतोरसंभवात्।

Since the Lord is absolutely transcendent to the phenomena of both bondage and liberation, He cannot be subjected to them in spite of the operation of the *māyā* and *karma* on Him. (42b-43a)

तस्मादज्ञानशब्देन ज्ञत्वकर्तृत्वधर्मणाम् ॥४३॥
चिदणूनामावरणं किञ्चिद्वाच्यं विपश्चिता ।

Therefore the word *ajñāna*, ignorance, needs to mean to wise people something like a coverture of individuals, atomic as they are being imbued with the attributes of knowership and action. (43b-44a)

आवारणात्मना सिद्धं तत्स्वरूपाभेदवत् ॥४४॥
भेदे प्रमाणाभावाच्च तदेकं निखिलात्मसु ।

It is in terms of coverture that is understandable clearly the nature of ignorance in all its integrality as there is no scope for any division in it. (44b-45a)

तच्च कस्मात्प्रसूतं स्यान्मायातश्चेत्कथं नु सा ॥४५॥
क्वचिदेव सुवीतं तन्न तु मुक्तात्मनीत्ययम् ।

What is the source of this ignorance? Is it *māyā*? If so, how is it that she is effective somewhere and not in the case of liberated individuals? (45b-46a)

प्राच्यः पर्यनुयोगः स्यान्निमित्तं चेन्न लभ्यते ॥४६॥
उत्पत्त्यभावतस्तेन नित्यं न च विनश्यति ।
तत एवैकतायां चान्यात्मसाधारणत्वतः ॥४७॥

If its effectiveness is conceived in terms of some prior association, such an association is not available (to any stretch of imagination). Indeed, it is due to absence of any point of its origin, it remains eternally constant. On the admittance of its oneness all over, however, it would need to have become the same in the case of all the individuals including, of course, the librated ones also. (46b-47)

न वावस्त्वर्थकारित्वान्न चित्तत्संवृतित्वतः ।
न चैतेनात्मनां योगो हेतुमांस्तदसंभवात् ॥४८॥

Ignorance cannot be dismissed as a non-entity as it is effective in action as well as in coverture of the consciousness. Still the problem remains in regard to its association with the self since there is no ground for this association. (48)

तेनैकं वस्तु सन्नित्यं नित्यसंबद्धमात्मभिः ।
जडं मलं तदज्ञानं संसाराङ्कुरकारणम् ।।४९।।

Therefore, ignorance would have to be admitted as one and the same principle associated always with the self known, however, differently as the inconscience, malady, ignorance and cause of the sprout of worldliness. (49)

तस्य रोद्ध्री यदा शक्तिरुदास्ते शिवरश्मिभिः ।
तदाणुः स्पृश्यते स्पृष्टः स्वके ज्ञानक्रिये स्फुटे ।।५०।।
समाविशेदयं सूर्यकान्तोऽर्केणेव चोदितः ।

When the inhibitive power of ignorance would get the illumination of the rays of Śiva, the atomic centre of consciousness in the aspirant would manifest from within it the forces of knowledge and action culminating in oneness with Him in the same way as the solar gem, *sūryakānta maṇi*, becomes as luminous as the sun on getting the contact of the latter's rays. (50-51a)

रोद्ध्र्याश्च शक्तेर्माध्यस्थ्यतारतम्यवशक्रमात् ।।५१।।
विचित्रत्वमतः प्राहुरभिव्यक्तौ स्वसंविदः ।
स एष शक्तिपाताख्यः शास्त्रेषु परिभाष्यते ।।५२।।

Due to the rays of Śiva falling on the inner being of the aspirant via the force of obstruction peculiar changes take place in the manifestation of the being. These changes in the psychic state are known in the Śāstra as *Śakti-pāta*, descent of the spiritual force. (51b-52)

अत्रोच्यते मलस्तावदित्थमेष न युज्यते ।
इति पूर्वाह्निके प्रोक्तं पुनरुक्तौ तु किं फलम् ।।५३।।

To delimit malady only to this much, is not proper. This has been discussed earlier in another chapter and, therefore, it would be fruitless to bring in the same here again. (53)

मलस्य पाकः कोऽयं स्यान्नाशश्चेदितरात्मनाम् ।
स एको मल इत्युक्तेर्नैर्मल्यमनुषज्यते ।।५४।।

What is this maturation of the malady kind of? Does it imply elimination of all other obstructions? If this alone is considered as the malady (creating obstruction between Śiva-hood and the individual ignorance), elimination of it, would imply purification of all together. (54)

अथ प्रत्यात्मनियतोऽनादिश्च प्रागभाववत् ।
मलो नश्येत्तथाप्येष नाशो यदि सहेतुकः ॥५५॥
हेतुः कर्मेश्वरेच्छा वा कर्म तावन्न तादृशम् ।
ईश्वरेच्छा स्वतन्त्रा च क्वचिदेव तथैव किम् ॥५६॥

If, on the other hand, the malady is taken to be confined to individuals as also beginningless, it also needs to get eliminated (for all at one stroke) the elimination being caused by its proper cause. If the cause of its elimination be determined as a certain action or wish of God, at least there is no such action in sight. So far as the effectiveness of the will of God in this regard is concerned, being autonomous, why should it be effective in a certain case and not in the rest. There is no reason to impute such a discrimination on His behalf. (55-56)

अहेतुकोऽस्य नाशश्चेत्प्रागेवैष विनश्यतु ।
क्षणान्तरं सदृक् सूते इति चेत्स्थिरतैव सा ॥५७॥

If the elimination of the malady be considered as having taken place without any cause behind it, it ought to have got eliminated previously as well, since its issuance of the same result even a moment subsequently would involve admittance of it as something durable. (57)

न च नित्यस्य भावस्य हेत्वनायत्तजन्मनः ।
नाशो दृष्टः प्रागभावस्त्ववस्त्विति यथास्तु सः ॥५८॥

What is eternal and hence independent of any cause of its birth, does not meet end. So far as its prior elimination is concerned, this is absolutely a non-entity and hence it needs to be left to remain as such. (58)

अथास्य पाको नामैष स्वशक्तिप्रतिबद्धता।
सर्वान्प्रति तथैष स्यादरुद्धशक्तिर्विषाग्निवत् ॥५९॥

Now, maturation of the force of malady may amount to stoppage of its effectiveness. If so, this nature of it ought to be applicable equally to all like the effect of poison and fire. (59)

पुनरुद्भूतशक्तौ च स्वकार्यं स्याद्विषाग्निवत् ।
मुक्ता अपि न मुक्ताः स्युः शक्तिं चास्य न मन्महे ॥६०॥

As regards the assumption of the revival of its effect, that has got to be taken as similar to that of poison and fire. As such, even those who are redeemed need not to be taken as redeemed. We do not understand the mystery of the force of this kind of power of obstruction. (60)

रोद्ध्रीति चेत्कस्य नृणां ज्ञत्वकर्तृत्वयोर्यदि ।
सद्भावमात्राद्रोद्धृत्वे शिवमुक्ताण्वसंभवः ॥६१॥

If this power of obstruction be taken to be obstructive of the individual's power of knowledge and action, by virtue of its sheer presence, it would annul the very possibility of Śiva as well as of liberated individuals. (61)

संनिधानातिरिक्तं च किञ्चित्कुरुते मलः ।
आत्मनां परिणामित्वादनित्यत्वप्रसङ्गतः ॥६२॥

On the supposition that the malady may be effective in the absence of any contact, this would result in the admittance of the fact of becoming and perishability of the Selves (which, indeed, is inadmissible). (62)

ज्ञत्वकर्तृत्वमात्रं च पुद्गला न तदाश्रयाः।
तच्चेदावारितं हन्त रूपनाशः प्रसज्यते ॥६३॥

Individual Selves are not just resort of knowingness and activity since on obstruction of these inherent attributes of them, they would lose their being itself. (63)

आवरणं चादृश्यत्वं न च तद्वस्तुनोऽन्यताम् ।
करोति घटवज्ज्ञानं नावरीतुं च शक्यते ॥६४॥

To cover anything amounts to render it invisible and by no means to make it look otherwise. However, covering of knowledge through ignorance is not akin to covering the jar (by means of a piece of cloth). (64)

ज्ञानेनावरणीयेन तदेवावरणं कथम् ।
न ज्ञायते तथा च स्यादावृतिर्नाममात्रत: ।।६५।।

If knowledge were to cover anything, the same cover would become knowledgeable and the covering would become purely nominal. (65)

रोद्ध्र्याश्च शक्ते: कस्तस्य प्रतिबन्धक ईश्वर:।
यद्यपेक्षाविरहितस्तत्र प्राग्दत्तमुत्तरम् ।।६६।।

Who is the user of the power of obstruction? If he is God, does He use the power with some end in view or just aimlessly? This question has already been answered. (66)

कर्मसाम्यमपेक्ष्याथ तस्येच्छा संप्रवर्तते ।
तस्यापि रूपं वक्तव्यं समता कर्मणां हि का ।।६७।।

If he proceeds in the act of covering on the ground of some sort of akinness to anything, the shape of the model due to similarity with which the object in question is intended to be covered needs to be spelt out. (67)

भोगपर्यायमाहात्म्यात्काले क्वापि फलं प्रति ।
विरोधात्कर्मणी रुद्धे तिष्ठत: साम्यमीदृशम् ।।६८।।

It so happens in course of suffering or enjoying the result of one's actions that two actions of opposite nature get annulled amongst themselves. This is the case of similarity in this context. (68)

तं च कालांशकं देव: सर्वज्ञो वीक्ष्यं तं मलम् ।
रुन्द्धे लक्ष्य: स कालश्च सुखदु:खादिवर्जनै: ।।६९।।

The Lord has an eye on that malady and its timing and thus stops the incident of bearing the relevant fruit of both enjoyment and suffering. (69)

नैतत्क्रमिकसंशुद्धव्यामिश्राकारकर्मभिः ।
तथैव देये स्वफले केयमन्योन्यरोद्धृता ।।७०।।

This answer is not acceptable. There is a definite graduality in actions of pure nature, vicious or virtuous, and those of mixed character. The same graduality separates the fruition of the acts. This being so, where is the scope for the fruits to inhibit each other? (70)

रोधे तयोश्च जात्यायुरपि न स्यादतः पतेत्।
देहो, भोगदयोरेव निरोध इति चेन्ननु ।।७१।।
जात्यायुष्प्रदकर्मांशसंनिधौ यदि शंकरः।
मलं रुन्द्धे भोगदातुः कर्मणः किं बिभेति सः ।।७२।।

In the case of inhibition of the results of both these kinds of actions, the individual concerned is likely to die well before the decision regarding his age and caste. In such a case, what would happen to his soul (in regard to his next birth)? Is Śaṅkara afraid of the consequence of determination of his age and caste in his next birth and has kept the result reserved for the time being? (71-72)

शतशोऽपि ह्लादतापशून्यां संचिन्वते दशाम् ।
न च भक्तिरसावेशमिति भूम्ना विलोकितम् ।।७३।।

It has been found in hundreds of cases of yogic practice that the practitioner coming to the state of nullity of the experience of exhilaration and suffering both but by no means one of getting absorbed in the delight of Śiva. (73)

अथापि कालमाहात्म्यमपेक्ष्य परमेश्वरः ।
तथा करोति वक्तव्यं कालोऽसौ कीदृशस्त्विति ।।७४।।

If the answer to the above objection be that the Lord does so in view of the immensity of the glory of time, the question would be what is that time kind of which forces Him to do like that? (74)

किं चानादिरयं भोगः कर्मानादि सपुद्गलम् ।
ततश्च भोगपर्यायकालः सर्वस्य निःसमः ।।७५।।

If the period of enjoyment of the result of past actions as well as the bodies of the enjoyers and their actions were to be regarded as beginningless as well as endless, that period would become available to all in common. (75)

आदिमत्त्वे हि कस्यापि वर्गादस्माद्भवेदियम् ।
वैचित्री भुक्तमेतेन कल्पमेतेन तु द्वयम् ।।७६।।
इयतो भोगपर्यायात्स्यात्साम्यं कर्मणामिति ।

Under this supposition what will happen in view of anyone from amongst these three factors of being limited to a beginning; that the particular individual would have enjoyed existence for one *kalpa* of time and the other for a couple of them and hence there would arise some sort of disparity of enjoyment. (76-77a)

अनेन नयबीजेन मन्ये वैचित्र्यकारणम् ।।७७।।
जगतः कर्म यत्क्लृप्तं तत्तथा नावकल्पते ।

Under this presupposition, the peculiarity of the variety of action and result in the form of the look of the world would be lost. (77b-78a)

अनादिमलसच्छन्नां अणवो दृक्क्रियात्मना ।।७८।।
सर्वे तुल्याः कथं चित्रां श्रिताः कर्मपरम्पराम् ।

Then it would be difficult to explain how the individuals, irrespective of having been covered equally by the beginningless malady in regard to their power of understanding and action and hence having been equal in their respective statuses, have become peculiarly divergent in their actions. (78b-79a)

भोगलोलिकया चेत्सा विचित्रेति कुतो ननु ।।७९।।
अनादिकर्मसंस्कारवैचित्र्यादिति चेत्पुनः ।
वाच्यं तदेव वैचित्र्यं कुतो नियतिरागयोः ।।८०।।
महिमा चेदयं तौ किं नासमञ्जस्यभागिनौ।
ईश्वरेच्छानपेक्षा तु भेदहेतुर्न कल्पते ।।८१।।

Now if by way of solving this problem the role of the force of instability were to be adduced here, even then it would be difficult to account for the divergence

in the quantum of pleasure and pain as met in the world. If the divergence were to be explained in terms of impressions of actions of beginningless status, the question would shift to that new ground itself as to why of the divergence there also. If answer be in terms of destiny and attachment, the question would be why to accuse them for these disparities. The will of God does not depend on anything. Therefore, it cannot be held responsible for any kind of discrimination. (79b-81)

अथानादित्वमात्रेण युक्तिहीनेन साध्यते ।
व्यवस्थेयमलं तर्हि मलेनास्तु वृथामुना ।।८२।।

Admittance of bare beginninglessness of the world's working as such is sufficient to counter all arguments against it. Therefore, there is no necessity of attributing the disparity of enjoyment and suffering in the world to any kind of malady. (82)

तथा हि कर्म तावन्नो यावन्माया न पुद्गले ।
व्याप्रियेत न चाहेतुस्तद्वृत्तिस्तन्मितो मलः ।।८३।।
इत्थं च कल्पिते मायाकार्ये कर्मणि हेतुताम् ।
अनादि कर्म चेद्गच्छेत्किं मलस्योपकल्पनम् ।।८४।।

Until *māyā* engrosses the individual, there is no possibility of action on his part. One cannot engage himself in action until he has some aspiration behind it. The relevance of malady lies in instigating him to get inclined to act as per the requirement of the occasion. On *māyā* being accepted as the beginningless cause of action, in this way, there is no necessity of bringing in anything like malady in this regard. (83-84)

ननु माभून्मलस्तर्हि चित्राकारेषु कर्मसु।
सन्तत्यावर्तमानेषु व्यवस्था न प्रकल्पते ।।८५।।

In case of futility of the concept of malady in the creation of disparity in the world in its usual run, the same kind of futility of it should be accepted in the case of liberated individuals also. (85)

अदौ मध्ये च चित्रत्वात्कर्मणां न यथा समः ।

आत्माकारोऽपि कोऽप्येष भाविकाले तथा भवेत् ॥८६॥

If the law of action does not remain the same from the beginning to the midway owing to its peculiarity, what is the guarantee for its remaining the same in future also in the form of the self as well? (86)

इत्थमुच्छिन्न एवाएं बन्धमोक्षादिकः क्रमः ।
अज्ञानाद्बन्धनं मोक्षो ज्ञानादिति परीक्षितम् ॥८७॥

On admittance of irregularity in the law of action, the entire law of causality in regard to bondage and liberation would also have to collapse while the fact has been settled that ignorance leads to bondage and knowledge to liberation. (87)

विरोधे स्वफले चैते कर्मणी समये क्वचित् ।
उदासाते यदि ततः कर्मैतत्प्रतिबुध्यताम् ॥८८॥
शिवशक्तिनिपातस्य कोऽवकाशस्तु तावता ।

When there be a case of two sorts of action of opposite nature annulling the effect of each other, there needs to be brought in a third action as the remedy of the opposition. Where then is any scope for bringing in anything like Śiva and Śakti as the solution? (88-89a)

क्वापि काले तयोरेतदौदासीन्यं यदा ततः ॥८९॥
कालान्तरे तयोस्तद्वद्विरोधस्यानिवृत्तितः ।
अतश्च न फलेतान्ते ताभ्यां कर्मान्तराणि च ॥९०॥
रुद्धानि प्राप्तकालत्वाद्गताभ्यामुपभोग्यताम् ।
एवं सदैव वार्तायां देहपाते तथैव च ॥९१॥
जाते विमोक्ष इत्यास्तां शक्तिपातादिकल्पना ।

In case of barrenness in the yield of the fruit of a set of two actions of opposite nature, and continuance of the same state in case of other actions also there is the danger of continuing the same state of fruitlessness in future also until at last the moment of death of the individual may come and yet the same state of tug-of-war may be remaining continued resulting in the liberation of the individual

leaving behind, thus, rendering all the principle of descent of force into a matter of sheer imagination. (89b-92a)

अथोदासीनतत्कर्मद्वययोगक्षणान्तरे ।।९२।।
कर्मान्तरं फलं सूते तत्क्षणेऽपि तथा न किम् ।

Now the question is that if any action other than these two may bear fruit meanwhile in the state of tug-of-war between these two, why anyone else may not do the same? (92b-93a)

क्षणान्तरेऽथ ते एव प्रतिबन्धविवर्जिते ।।९३।।
फलतः प्रतिबन्धस्य वर्जनं किंकृतं तयोः ।

If perchance those two actions get redeemed of the curse of fruitlessness owing to removal of the obstruction, what will happen to the bar on their fruition? (93b-94a)

कर्मसाम्यं स्वरूपेण न च तत्तारतम्यभाक् ।।९४।।
न शिवेच्छेति तत्कार्ये शक्तिपाते न तद्भवेत् ।

Homogeneity in action arises out of the nature of the action itself and is not subjected to graduality. It is this homogeneous nature of the action which on the will of Śiva forms the cause of the descent of force. (94b-95a)

तिरोभावश्च नामायं स कस्मादुद्भवेत्पुनः ।।९५।।
कर्मसाम्येन यत्कृत्यं प्रागेवेतत्कृतं किल ।
हेतुत्वे चेश्वरेच्छाया वाच्यं पूर्ववदेव तु ।।९६।।

What may serve as the cause of the stoppage of the descent? Homogeneity of action cannot be effective in this regard since what it had to do, has already been accomplished. So far as the causality of the wish of the Lord in the regard is concerned, this aspect of His role is sure to remain the same as earlier. (95b-96)

एतेनान्येऽपि येऽपेक्ष्या ईशेच्छायां प्रकल्पिताः।
ध्वस्तास्तेऽपि हि नित्यान्यहेत्वहेत्वादिदूषणात् ।।९७।।

In this way, any number of other probabilities conceived in regard to the will of the Lord, such as whether the will of Him is eternal or ephemeral, cause or not, etc. get cancelled on account of their attribution of any evil design to Him. (97)

वैराग्यं भोगवैरस्यं धर्मः कोऽपि विवेकिता ।
सत्सङ्गः परमेशानपूजाद्यभ्यासनित्यता ॥९८॥
आपत्प्राप्तिस्तन्निरीक्षा देहे भोगसंघपूर्णता ज्ञानमैश्वरम् ॥९९॥
इत्यपेक्ष्यं यदीशस्य दूष्यमेतच्च पूर्ववत् ।
व्यभिचारश्च सामस्त्यव्यस्तत्वाभ्यां स्वरूपतः ॥१००॥
अन्योन्यानुप्रवेशश्चानुपपत्तिश्च भूयसो।
तस्मान्न मन्महे कोऽयं शक्तिपातविधेः क्रमः ॥१०१॥

Those who claim that the Lord makes the force descend on account of practice of renunciation, detachment from enjoyment, acquisition of righteousness, power of discretion, practice of association with noble persons and noble ideas, worship of the Lord, continuity of practice, being encircled by dangers, anticipation of danger, appearance of the symptom of some such danger on the body, service of the *Śāstra*, completion of the quantum of enjoyment as well as suffering, knowledge and period of glory, all such imputations of motive to Him need to be dismissed as has been done already. These imputations levelled against Him suffer from a large number of defects such as intermixture, collectivity, severalty, commonality besides irrationality. Therefore, I fail to understand what this mode of descent of force is. (98-101)

इत्थं भ्रान्तिविषावेशमूर्च्छानिर्मोकदायिनीम् ।
श्रीशंभुवदनोद्गोर्णां वच्म्यागममहौषधीम् ॥१०२॥

Under all this travesty of understanding about the descent of force, I cannot but take resort to what has come out of the mouth of my teacher Śambhunātha as the glorious medicine capable of serving as a remedy against the poison generative of delusion and swoon. (102)

देवः स्वतन्त्रश्चिद्रूपः प्रकाशात्मा स्वभावतः ।
रूपप्रच्छादनक्रीडा योगादणुरनेककः ॥१०३॥

The Lord is autonomous, pure consciousness, of the nature of illumination and capable of concealing Himself sportively and reappearing in the form of innumerable atomic individuals. (103)

स स्वयं कल्पिताकारविकल्पात्मककर्मभिः ।
बध्नात्यात्मानमेवेह स्वातन्त्र्यादिति वर्णितम् ।।१०४।।

By means of His own action of assuming all possible alternative forms, He binds Himself by virtue of His autonomy. All this has been made out already in different chapters of this work. (104)

स्वातन्त्र्यमहिमैवायं देवस्य यदसौ पुनः ।
स्वं रूपं परिशुद्धं सत्स्पृशत्यप्यणुतामयः ।।१०५।।

Herein, indeed, lies the greatness of His autonomy that besides assuming the atomic forms, He again comes to Himself encompassing all atomic forms well within Himself in all their purity as inherent in Him. (105)

न वाच्यं तु कथं नाम कस्मिंश्चित्पुंस्यसौ तथा ।
नहि नाम पुमान्कश्चिद्यस्मिन्पर्यनुयुज्यते ।।१०६।।

Here in this system there is no necessity of any other Person accomplishing the task of liberating the individuals from the shackle of bondage whomsoever He chooses. (106)

देव एव तथासौ चेत् स्वरूपं चास्य तादृशम् ।
तादृक्प्रथास्वभावस्य स्वभावे कानुयोज्यता ।।१०७।।

If the Lord Himself be capable of accomplishing all this and of that aptitude, there is no necessity of bringing in anyone else as the motivator of Him in this task. (107)

आहास्मत्परमेष्ठी च शिवदृष्टौ गुरूत्तमः ।
पञ्चप्रकारकृत्योक्तिशिवत्वान्निजकर्मणे ।।१०८।।
प्रवृत्तस्य निमित्तानामपरेषां क्व मार्गणम् ।

The most revered teacher of our teacher (Somānanda) has stated in the *Śiva-dṛṣṭi* that in the state of five forms of accomplishments of Śiva as stated therein (creation, sustenance, dissolution, concealment and benediction of grace), where is the necessity of ascribing to Him any other motive or a group of motives? (108-109a)

छन्नस्वरूपताभासे पुंसि यद्यादृशं फलम् ॥१०९॥
तत्राणोः सत एवास्ति स्वातन्त्र्यं कर्मतो हि तत् ।

In spite of the individual's real nature having been concealed, the autonomy of his activeness remains intact. This autonomy of action remains so for the sake of his remaining active all through. (109b-110a)

ईश्वरस्य च या स्वात्मतिरोधित्सा निमित्तताम् ॥११०॥
साभ्येति कर्ममलयोरतोऽनादिव्यवस्थितिः।

Indeed, it is the will of the Lord to conceal Himself which becoming operative serves as the fundamental cause of accumulation of the impression of action as well as formation of the malady of action in the individual's inner being of the status of beginninglessness. (110b-111a)

तिरोधिः पूर्णरूपस्यापूर्णत्वं तच्च पूरणम् ॥१११॥
प्रति भिन्नेन भावेन स्पृहातो लोलिका मलः ।

Imperfection of the Perfect is, indeed, His desire for self-concealment. It is due to being associated with this desire of Him, that the force of instability becomes a malady. (111b-112a)

विशुद्धस्वप्रकाशात्मशिवरूपतया विना ॥११२॥
न किंचिद्युज्यते तेन हेतुरत्र महेश्वरः ।

Since anything like this cannot happen without the imperative of Śiva as pure self-illumination, therefore, He needs to be regarded as the cause of all this. (112b-113a)

इत्थं सृष्टिस्थितिध्वंसत्रये मायामपेक्षते ।।११३।।
कृत्यै मलं तथा कर्म शिवेच्छैवेति सुस्थितम् ।

In this way, in all these three acts of Him, that is, creation, sustenance and dissolution, He needs the help of *māyā*. It is His requirement of *māyā* in carrying out His desire for self-concealment and atomisation which results in turning the process and the action into a malady in spite of the involvement of the will of Śiva Himself behind it. (113b-114a)

यत्तु कस्मिंश्चन शिवः स्वेन रूपेण भासते ।।११४।।
तत्रास्य नाणुनो तावदपेक्ष्ये मलकर्मणी ।
अणुस्वरूपताहानौ तद्गतं हेतुतां कथम् ।।११५।।
व्रजेन्मायानपेक्षत्वमत एवोपपादयेत् ।
तेन शुद्धः स्वप्रकाशः शिवः एवात्र कारणम् ।।११६।।
स च स्वाच्छन्द्यमात्रेण तारतम्यप्रकाशकः ।

In the case of the individual where Śiva is reflected in His own form, there is no more possibility of malady and impression of action remaining intact in him. In the absence of the very cause of individuality, how can the latter remain in him? So is to be understood the case of *māyā* also. Therefore, it is the self-luminous Śiva who serves as the cause of the descent of the force. It is sheer His autonomy which serves as the cause of the manifestation of the homogeneity in the case (leading to the descent of the force). (114b-117a)

कुलजातिवपुष्कर्मवयोनुष्ठानसंपदः ।।११७।।
अनपेक्ष्य शिवे भक्तिः शक्तिपातोऽफलार्थिनाम् ।
या फलार्थितया भक्तिः सा कर्माद्यमपेक्षते ।।११८।।
ततोऽत्र स्यात्फले भेदो नापवर्गे त्वसौ तथा ।

Those who devote themselves to Śiva without any ulterior motive in complete disregard to their status of family, caste, body, age and action, they become worthy of the descent of the force. Distinct from it is the case of those who cherish devotion to Him for gaining a certain objective. That is not applicable to aspirants of redemption. (117b-119a)

भोगापवर्गद्वितयाभिसंदातुरपि स्फुटम् ।।११९।।
प्राग्भागेऽपेक्षते कर्म चित्रत्वान्नोत्तरे पुनः ।

In regard to the dual objective of enjoyment and liberation both, the fact is that while enjoyment may need performance of righteous action due to specification in the quantum of enjoyment but liberation does not require anything like this. (119b-120a)

अनाभासितरूपोऽपि तदाभासितयेव यत् ।।१२०।।
स्थित्वा मन्त्रादि संगृह्य त्यजेत्सोऽस्य तिरोभवः ।

That individual is taken to be a deserter, *tirobhava*, who in the absence of any reflection of Śiva-hood in him poses as if he is imbued with that reflection and thus after getting the *mantra*, etc. leaves the School. (120b-121a)

श्रीसारशास्त्रे भगवान्वस्त्वेतत्समभाषत ।।१२१।।
धर्माधर्मात्मकैर्भावैरनेकैर्वेष्टयेत्स्वयम् ।
असन्देहं स्वमात्मानमवीच्यादिशिवान्तके ।।१२२।।
तद्वच्छक्तिसमूहेन स एव तु विवेष्टयेत् ।
स्वयं बध्नाति देवेशः स्वयं चैव विमुञ्चति ।।१२३।।
स्वयं भोक्ता स्वयं ज्ञाता स्वयं चैवोपलक्षयेत् ।
स्वयं भुक्तिश्च मुक्तिश्च स्वयं देवी स्वयं प्रभुः ।।१२४।।
स्वयमेकाक्षरा चैव यथोष्मा कृष्णवर्त्मनः ।
वस्तूक्तमत्र स्वातन्त्र्यात्स्वात्मरूपप्रकाशनम् ।।१२५।।

In the *Sāra Śāstra*, Lord Śiva Himself has observed about it as follows: The individual is at liberty to enclose himself with virtuous or vicious notions as he chooses resulting in his landing himself to any state of being from the lowest *avīci* state of hell to the highest state of Śiva-hood. Indeed, it is Śiva Himself who binds Himself by means of the concerned group of forces as well as liberates Himself. He Himself is the enjoyer as well as the knower, enjoyment as well as the state of liberation, the Goddess as well as the Lord. He alone is the state of immortality (represented by the unique syllable *Om*) like heat inherent in

fire. Bondage and liberation as two ends of the reality are His modes of self-manifestation. (121b-125)

श्रीमन्निकुलेऽप्युक्तं मिथ्याभावितचेतसः।
मलमायाविचारेण क्लिश्यन्ते स्वल्पबुद्धयः ॥१२६॥
स्फटिकोपलगो रेणुः किं तस्य कुरुतां प्रिये ।
व्योम्नीव नीलं हि मलं मलशंकां ततस्त्यजेत् ॥१२७॥

It has been observed in the *Niśakula Śāstra* also that those who entertain wrong notions, suffer from malice and delusion and hence are unwise. O Dear Pārvati, what can a particle of dust falling on a piece of crystal or the sense of blueness attached to space do to it? What one needs to do is to get rid of the doubt of the malady. (126-127)

श्रीमान्विद्यागुरुश्चाह प्रमाणस्तुतिदर्शने।
धर्माधर्मव्याप्तिविनाशान्तरकाले
शक्तेः पातो गाहनिकैर्यः प्रतिपन्नः ।
तं स्वेच्छातः संगिरमाणाः स्तवकाद्याः
स्वातन्त्र्यं तत्त्वय्यनपेक्षं कथयेयुः ॥१२८॥

My teacher of wisdom, *vidyā-guru*, has written in the *Pramāṇa-Stuti Darśana* as follows:

"The propounders of the doctrine of illusion conceive of the descent of force as a result of automatic stimulation independent of the will of the Lord during the interval of the period of prevalence of righteousness and end with that of unrighteousness and vice versa." (128)

तारतम्यप्रकाशो यस्तीव्रमध्यममन्दताः ॥१२९॥
ता एव शक्तिपातस्य प्रत्येकं त्रैधमास्थिताः ।

The light of homogeneity of descent of the force has been considered as consolidated each in a threefold mode, namely, intensive, middling and mild and the same again getting divided into three with the mutual intermixture of these states. (129-130a)

तीव्रतीव्रः शक्तिपातो देहपातवशात्स्वयम् ।।१३०।।
मोक्षप्रदस्तदैवान्यकाले वा तारतम्यतः ।
मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते ।।१३१।।
स्वयमेव यतो वेत्ति बन्धमोक्षतयात्मताम्।
तत्प्रातिभं महाज्ञानं शास्त्राचार्यानपेक्षि यत् ।।१३२।।

The intensified state of the intensive kind of descent of force results in the fall of the body followed by liberation while the same in its middling state brings in homogeneity resulting in the removal of ignorance in entirety. Owing to this state of removal of ignorance the individual is enabled to understand by himself his states of bondage and liberation. This great knowledge in its intuitive wake does not require help of anyone conversant with the *Śāstra*. (130b-132)

प्रतिभाचन्द्रिकाशान्तध्वान्तश्चाचार्यचन्द्रमाः।
तमस्तापौ हन्ति दृशं विस्फार्यानन्दनिर्भराम् ।।१३३।।

The teacher as the moon removes the entire darkness of ignorance of the disciple by means of the rays of his intuitive knowledge and brings to an end his ignorance as well as suffering and makes him look at that teacher with wide open eyes delightfully and surprisingly. (133)

संशिष्टः कर्मकर्तृत्वाच्छिष्योऽन्यः कर्मभावतः ।
शिष्टः सर्वत्र च स्मार्तपदकालकुलादिषु ।।१३४।।
उक्तः स्वयंभूः शास्त्रार्थप्रतिभापरिनिष्ठितः।
यन्मूलं शासनं तेन न रिक्तः कोऽपि जन्तुकः ।।१३५।।

There are two types of pupil, one accomplished by himself and is known as *saṁśiṭa* while the other getting educated with the help of the teacher known as *śiṣya* on account of the former's role as the subject of the process of education while the latter as the object. The *śiṣṭa* is considered everywhere be it the context of his knowledge of the *smṛtis*, time inborn talent in the understanding of the meaning of the texts. The denomination of *saṁśiṭa* implies doership of the act of learning while *śiṣya* his role as the object of the act of the same act. So far as the fundamental act of learning is concerned, no living being is completely bereft of it. (134-135)

तत्रापि तारतम्योत्थमानन्त्यं दाढर्यकम्प्रते ।
युक्तिः शास्त्रं गुरुर्वादोऽभ्यास इत्याद्यपेक्षते ॥१३६॥

In spite of sharing in that talent in common with all living beings, however, there are grades in the magnitude of the capacity of learning with respect to steadiness as well as frequency of vibration. (To remain up to the mark) the learner needs to exercise his reasoning, conversance with the texts, guidance from the suitable teacher, discussion and constancy of practice, etc. (136)

कम्प्यमानं हि विज्ञानं स्वयमेव पुनर्व्रजेत् ।
कस्यापि दाढर्यमन्यस्य युक्त्याद्यैः केवलेतरैः ॥१३७॥

The unsteadiness in the acquisition of knowledge may get gradually consolidated into steadiness automatically in a certain instance while in other cases it may require recourse to certain devices. (137)

यथा यथा परापेक्षातानवं प्रातिभे भवेत्।
तथा तथा गुरुरसौ श्रेष्ठो विज्ञानपारगः ॥१३८॥

Inasmuch as the teacher strives to develop the capacity of intuitive learning in the student gradually, his excellence as the teacher and competence in the discipline goes on increasing. (138)

अन्यतः शिक्षितानन्तज्ञानोऽपि प्रतिभाबलात् ।
यद्वेत्ति तत्र तत्रास्य शिवता ज्यायसी च सा ॥१३९॥

In spite of having acquired his fund of knowledge in all its profundity from elsewhere, whatever he comes to understand through his intuitive power, adds to his credit of excellence in Śiva-hood. (139)

न चास्य समयित्वादिक्रमो नाप्यभिषेचनम् ।
न सन्तानादि नो विद्याव्रतं प्रातिभवर्त्मनः ॥१४०॥
आदिविद्वान्महादेवस्तेनैषोऽधिष्ठितो यतः ।
संस्कारास्तदधिष्ठानसिद्धयै तत्तस्य तु स्वतः ॥१४१॥

A teacher who is imbued with the power of intuition is not required to observe the conventional rules laid down in regard to the discipline concerned including bathing, progeny, etc. as he has become possessed by Śiva Himself who is the root cause of all knowledge whatever all kinds of *saṁskāras*, impressions of nobility, being meant for the same possession by Him. (140-141)

देवीभिर्दीक्षितस्तेन सभक्तिः शिवशासने ।
दृढताकम्प्रताभेदैः सोऽपि स्वयमथ व्रतात् ।।१४२।।

Along with the variation in the degree of his solidity and quantum of vibration in him, he, too, is capable of becoming a teacher of his own sort through the observance of austerity, *japa* and help of a certain teacher as assisted in the modification of his *saṁskāras*, impressions. (142)

तपोजपादेर्गुरुतः स्वसंस्कारं प्रकल्पयेत् ।
यतो वाजसनीयाख्य उक्तं सिञ्चेत्स्वयं तनुम् ।।१४३।।
इत्याद्युपक्रमं यावदन्ते तत्परिनिष्ठितम् ।
अभिषिक्तो भवेदेवं न बाह्यकलशाम्बुभिः ।।१४४।।

As has been stated in the text *Vājasanīya*, beginning from the suggestion that he should drench his body until he gets established (in the stream of the system) and thus he would come to be regarded as initiated, *abhiṣikta*, even without any use of the water of the jar from outside. (143-144)

श्रीसर्ववीरश्रीब्रह्मयामलादौ च तत्तथा ।
निरूपितं महेशेन कियद्वा लिख्यतामिदम् ।।१४५।।

The same view of initiation of the kind has been expressed in texts like *Sarvavīra* and *Brahmayāmala*, etc. by the great Lord Himself, needing no more to elaborate on it. (145)

इत्थं प्रातिभविज्ञानं किं किं कस्य न साधयेत् ।
यत्प्रातिभाद्वा सर्वं चेत्यूचे शेषमहामुनिः ।।१४६।।

In this way, does there remain anything which may not be availed of by means

of the intuitive knowledge? This has been claimed by Patañjali in his *Yoga-Sūtra* through his observation *prātibhādvā sarvam*. (146)

अन्ये त्वाहुरकामस्य प्रातिभो गुरुरीदृशः।
सामग्रीजन्यता काम्ये तेनास्मिन्संस्कृतो गुरु ॥१४७॥
नियतेर्महिमा नैव फले साध्ये निवर्तते ।
अभिषिक्तश्चीर्णविद्याव्रतस्तेन फलप्रदः ॥१४८॥

Some other thinkers have said that such an intuitive teacher is alright only in the case of students who are selfless but not for those who are interested in the result. For the sake of this latter kind of students, only that teacher is suitable who has become a teacher by virtue of observance of traditionally approved rites. This is the grand law of Nature that it does not stop its operation until the result of the action has been produced. Accordingly, it is only that teacher who proves to be fruitful who has observed all the preconditions necessary for acquisition of the wisdom. (147-148)

असदेतदिति प्राहुर्गुरवस्तत्त्वदर्शिनः ।
श्रीसोमानन्दकल्याणभवभूतिपुरोगमाः ॥१४९॥
तथा हि त्रीशिकाशास्त्रविवृतौ तेऽभ्यदधुर्बुधाः।
सांसिद्धिकं यद्विज्ञानं तच्चिन्तारत्नमुच्यते ॥१५०॥
तदभावे तदर्थं तदाहृतं ज्ञानमादृतम् ।

Our teachers like Somānanda, Kalyāṇa and Bhavabhūti and others who went into the essentials of things, have characterised this viewpoint as untenable. This is obvious from their mention as such in the *Triśikā-Śāstra-Vivṛti*. (149-151a)

एवं यो वेद तत्त्वेन तस्य निर्वाणगामिनी ॥१५१॥
दीक्षा भवत्यसन्दिग्धा तिलाज्याहुतिवर्जिता ।

The established knowledge available via intuition is the gem of ideation. In the absence of such a precious element in knowledge, all other kinds of knowledge would fall short of achieving their goal, since their respectability rests in scoring that goal. (151b-152a)

अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः ॥१५२॥
स सिद्धिभाग्भवेन्नित्यं स योगी स च दीक्षितः ।
अविधिज्ञो विधानज्ञो जायते यजनं प्रति ॥१५३॥
इत्यादिभिस्त्रीशिकोक्तेर्वाक्यैर्माहेश्वरैः स्फुटम्
ज्ञानं दीक्षादिसंस्कारसतत्त्वमिति वर्णितम् ॥१५४॥

He who understands this in its essence, his initiation leads him undoubtedly to liberation without the offering of the oblation of *sesumum indicum* and purified butter. He who knows this, without having ever come across a *maṇḍala*, becomes accomplished, a yogin and really initiated. He is regarded as conversant with all the rules of sacrifice even without having understood anything of them. All this has been made obvious by statements of the Lord Himself in the *Trīśikā-Śāstra* concerning knowledge, initiation and the reality. (152b-154)

ज्ञानोपायस्तु दीक्षादिक्रिया ज्ञानवियोगिनाम् ।
इत्येतदधुनैवास्तां स्वप्रस्तावे भविष्यति ॥१५५॥

Methods of acquisition of knowledge and initiation, etc., are useful only for him who is shorn of knowledge. As such, let us stop with discussion on it right now to be taken up in its proper context subsequently. (155)

गुरूशास्त्रप्रमाणादेरप्युपायत्वमञ्जसा ।
प्रतिभा परमेवैषा सर्वकामदुधा यतः ॥१५६॥

Though teacher and *Śāstras*, etc., have their own importance in the context of acquisition of knowledge quickly yet intuition is the supreme amongst all of them as it is the fulfiller of all aspirations in that regard. (156)

उपाययोगक्रमतो निरुपायमथाक्रमम् ।
यद्रूपं तत्परं तत्त्वं तत्र तत्र सुनिश्चितम् ॥१५७॥

From amidst the two ways of acquisition of right knowledge, that is, methodical and unmethodical, it is the latter which leads to the highest goal, this has been established in proper contexts as per the occasion. (157)

यस्तु प्रातिभबाह्यात्मसंस्कारद्वयसुन्दरः ।
उक्तोऽनन्योपकार्यत्वात्स साक्षाद्वरदो गुरूः ॥१५८॥

That teacher is highly beneficial who is equipped with power of intuition as well as self-culture acquired through effort since both these attributes are complementary of each other. (158)

स्वमुक्तिमात्रे कस्यापि यावद्विश्वविमोचने।
प्रतिभोदेति खद्योतरत्नतारेन्दुसूर्यवत् ॥१५९॥

If someone happens to develop the power of liberating the entire world by way of his effort to liberate himself, that would be like a firefly, gem, star or moon becoming as luminous as the sun. (159)

ततः प्रातिभसंवित्त्यै शास्त्रमस्मत्कृतं त्विदम् ।
योऽभ्यस्येत्स गुरुर्नैव वस्त्वर्था हि विडम्बकाः ॥१६०॥

It is with the view of developing the genius of the teacher and the taught to this extent that we have authored this *Śāstra*. He who would aim at this objective, would be the teacher (in the real sense of the term) leaving behind the rest as mimickers. (160)

परोपजीविता बुद्ध्या सर्वं इत्थं न भासते ।
तदुक्त्या न विना वेत्ति शक्तिपातस्य मान्द्यतः ॥१६१॥

Due to dependence on the guidance of others, people generally do not manifest the power of intuition inherent in them and do not know the reality without the help of them owing to mildness of the descent of force on them. (161)

स्फुटमेतच्च शास्त्रेषु तेषु तेषु निरूप्यते ।
किरणायां तथोक्तं च गुरुतः शास्त्रतः स्वतः ॥१६२॥

In the *Kiraṇa Śāstra* it has been stated that some people get enlightenment from the teacher, some from the *Śāstra* while a few develop it from within themselves while the rest get insight through action. (162)

ज्ञानयोग्यास्तथा केचिच्चर्यायोग्यास्तथापरे ।
श्रीमन्नन्दिशिखातन्त्रे वितत्यैतन्निरूपितम् ॥१६३॥

Some of the students become qualified through knowledge while some of them through action. In the *Nandiśikhā Tantra* this has been elucidated in detail through a dialogue which is being presented here. (163)

प्रश्नोत्तरमुखेनेति तदभग्नं निरूप्यते ।
अनिर्देश्यः शिवस्तत्र कोऽभ्युपायो निरूप्यताम् ॥१६४॥
इति प्रश्ने कृते देव्या श्रीमाञ्छम्भुर्न्यरूपयत् ।

Since Śiva lies beyond indication, how can He be elucidated? Having been enquired like this by the Goddess, Śambhu replied as follows: (164-165a)

उपायोऽत्र विवेकैकः स हि हेयं विहापयन् ॥१६५॥
ददात्यस्य च सुश्रोणि प्रातिभं ज्ञानमुत्तमम् ।

There is only one means of getting rid of what is worth being free of and evolving the intuitive knowledge, O Dear. That is discretion. (165b-166a)

यदा प्रतिभया युक्तस्तदा मुक्तश्च मोचयेत् ॥१६६॥
परशक्तिनिपातेन ध्वस्तमायामलः पुमान्।

When anyone becomes furnished with intuitive knowledge, he not only becomes redeemed himself having got free of the malady of *māyā* by virtue of descent of the force but also may liberate others. (166b-167a)

ननु प्राग्दीक्षया मोक्षोऽधुना तु प्रातिभात्कथम् ॥१६७॥
इति देव्या कृते प्रश्ने प्रावर्तत विभोर्वचः ।
दीक्षया मुच्यते जन्तुः प्रातिभेन तथा प्रिये ॥१६८॥

Now the question is as follows: While previously it was stated that liberation may be attained through initiation but now it is being said that the same may be available by means of intuitive knowledge. Why is it so? Having been questioned

like this, the Lord responded as follows: 'One gets liberated via initiation as well as intuitive knowledge, O Dear!' (167b-168)

गुर्वायत्ता तु सा दीक्षा बध्यबन्धनमोक्षणे ।
प्रातिभोऽस्य स्वभावस्तु केवलीभावसिद्धिदः ॥१६९॥

'The difference between the two means of redemption, however, is that while redemption of the disciple through the teacher involves dependence on him, intuitive knowledge as the cause of bondage and liberation both has to be revealed from within the aspirant himself as his inmost nature in the form of his aloneness.'(169)

केवलस्य ध्रुवं मुक्तिः परतत्त्वेन सा ननु ।
नृक्तिशिवमुक्तं हि तत्त्वत्रयमिदं त्वया ॥१७०॥

(In response to this answer of Śiva, the Goddess asks as follows:) 'Now the problem is that while liberation through aloneness has certainty about it on account of the involvement of the Supreme Reality in it, the same is not the case with it because of its dependence on as many as three agencies, namely, the individual, the Force and Śiva.' (170)

नो बन्ध्यो बन्धने शक्तिः करणं कर्तृतां स्पृशत्।
शिवः कर्तेति तत्प्रोक्तं सर्व गुर्वागमादणोः ॥१७१॥
पुनर्विवेकादुक्तं तदुत्तरोत्तरमुच्यताम् ।
कथं विवेकः किं वास्य देवदेव विविच्यते ॥१७२॥

The fact in this regard is that there is involvement of three factors, the individual, the Force and Śiva. From amongst them, the individual is subject to bondage, the Force is the means of bondage while Śiva is the agent of bondage. Sources of this wisdom are the teacher, the text and the individual's intuition. From amongst these three sources of the wisdom, wisdom acquired through self-discretion is said to be the best. 'Please tell me, O Lord, how discretion works in this respect.' (171-172)

इत्युक्ते परमेशान्या जगादादिगुरुः शिवः ।
शिवादितत्त्वत्रितयं तदागमवशाद्गुरोः ॥१७३॥

अधरोत्तरगैर्वाक्यैः सिद्धं प्रातिभतां व्रजेत्।

Having been enquired like this by the Goddess, Śiva, as the primeval teacher, replies as follows: 'Out of the factors Śiva and the text, the aspirant needs to learn through the device of questions and answer the secret of the intuitive wisdom and examine its pros and cons in the light of the intuitive wisdom and thus may become accomplished in that wisdom.' (173-174a)

दीक्षासिच्छिन्नपाशत्वाद्भवनाभावितस्य हि ॥१७४॥
विकासं तत्त्वमायाति प्रातिभं तदुदाहृतम् ।

Intuitive knowledge is that which evolves by virtue of having been cut asunder the bondage through the sword of initiation and contemplation on the instruction of the text. (174b-175a)

भस्मच्छन्नाग्निवत्स्फौट्यं प्रातिभे गौरवागमात् ॥१७५॥
बीजं कालोप्संसिक्तं यथा वर्धेत तत्तथा।
योगयागजपैरुक्तैर्गुरुणा प्रातिभं स्फुटेत् ॥१७६॥

The intuitive knowledge is likely to sprout in all its glory like the seed sown at the right time drenched with water frequently and brightened in its splendour like a firebrand covered with a layer of ash having been removed through the practice of yoga, sacrifice, *japa* and instruction of the teacher. (175b-176)

विवेकोऽतीन्द्रियस्त्वेष यदायाति विवेचनम् ।
पशुपाशपतिज्ञानं स्वयं निर्भासते तदा ॥१७७॥
प्रातिभे तु समायाते ज्ञानमन्यत्तु सेन्द्रियम् ।
वागक्षिश्रुतिगम्यं चाप्यन्यापेक्षं वरानने ॥१७८॥
तत्त्यजेद्बुद्धिमास्थाय प्रदीपं तु यथा दिवा।

This kind of discretion is extra-sensory. Being subjected to discrimination, it develops in the form of the wisdom of the individual, the bondage, the Lord and the knowledge (for the redemption) automatically. On sprouting of the intuitive wisdom from this background, it gets manifested via the channels of speech, sight and the auditory organ and whatever is dependent on them, O Beautiful

Lady! Taking recourse to the higher wisdom, the aspirant needs to liberate himself from these fascinations like one blowing out the flame of the lamp on the advent of the daylight. (177-179a)

प्रादुर्भूतविवेकस्य स्याच्चिदिन्द्रियगोचरे ॥१७९॥
दूराच्छ्रुत्यादिवेधादिवृद्धिक्रीडाविचित्रिता ।

The practitioner, in whom the power of discretion has developed, may perceive through consciousness sounds from far afar, direct his consciousness on the right target, grow himself extraordinarily and thus display peculiar feats in several ways. (179b-180a)

सर्वभावविवेकात्तु सर्वभावपराङ्मुखः ॥१८०॥
क्रीडासु सुविरक्तात्मा शिवभावैकभावितः ।
माहात्म्यमेतत्सुश्रोणि प्रातिभस्य विधीयते ॥१८१॥
स्वच्छायादर्शवत्पश्येद्बहिरन्तर्गतं शिवम् ।

Such a practitioner becomes indifferent to all sorts of allurements out of his exercise of discretion towards everything whatever as also owing to having become possessed of the sense of Śiva-hood. So much has been laid down in the texts, regarding his power, O Beautiful Lady, as to be capable of envisioning Śiva inside as well as outside like one seeing one's reflection in a mirror. (180b-182a)

हेयोपादेयतत्त्वज्ञस्तदा ध्यायेन्निजां चितिम् ॥१८२॥
सिद्धिजालं हि कथितं परप्रत्ययकारणम् ।
इहैव सिद्धाः कायान्ते मुच्येरन्निति भावनात् ॥१८३॥

The person who is imbued with the discretion between what is acceptable and what deserves to be rejected ought to meditate on his own consciousness. Whatever has been said (in praise of) *siddhis*, accomplishment of extraordinary powers is meant only for winning over the confidence of the people in the Ultimate Being amounting to convincing them that through faith in Him alone they can get liberated. (182b-183)

परभावनदार्ढ्यात्तु जीवन्मुक्तो निगद्यते।

एतत्ते प्रातिभे भेदे लक्षणं समुदाहृतम् ।।१८४।।

It is through contemplation on Him that one has the possibility of getting redeemed. Whatever has been stated to you, (O Lady) is concerned with the distinguishing feature of the man of intuition. (184)

शापानुग्रहकार्येषु तथाभ्यासेन शक्तता।
तेषूदासीनतायां तु मुच्यते मोचयेत्परान् ।।१८५।।

While practice for the capability of being effective in cursing as well as benediction the practitioner, indifferent towards such powers makes use of them to liberate himself as well as others. (185)

भूतेन्द्रियादियोगेन बद्धोऽणुः संसरेद्ध्रुवम् ।
स एव प्रतिभायुक्तः शक्तितत्त्वं निगद्यते ।।१८६।।
तत्पातावेशतो मुक्तः शिव एव भवार्णवात्।

Owing to contact between the physical elements and the senses the individual is sure to remain wandering in the world while having got imbued with the power of intuition, which is known as Śakti, Force, he has the prospect of getting the Force descend on him culminating ultimately in his assimilation into Śiva and crossing the ocean of the world. (186-187a)

नन्वाचार्यात्सेन्द्रियं तज्ज्ञानमुक्तमतीन्द्रियम् ।।१७८।।
विवेकजं च तद्बुद्ध्या तत्कथं स्यान्निरिन्द्रियम्।

The Goddess asks Him again as follows: '(My Lord) you have characterised the knowledge as acquired from the teacher as sensory while the same as born of the power of discretion as extra-sensory. How is it possible?' (187b-188a)

इति पृष्ठोऽभ्यधात्स्वान्तधियोर्जाड्येकवासनात् ।।१८८।।
अक्षत्वं प्रविवेकेन तच्छित्तौ भासकः शिवः।
संस्कारः सर्वभावानां परता परिकीर्तिता ।।१८९।।

Being questioned like this, the Lord answered as follows: On account of being inanimate the intellect remains affected by impressions of inanimateness as

fetched by the senses. (As distinct from it) the wisdom born of intuition eliminates the inanimateness of it followed by submission of it to the illumination of Śiva. Limited luminosity is the characteristic feature of the inanimate. (188b-189)

मनोबुद्धी न भिन्ने तु कस्मिंश्चित्कारणान्तरे।
विवेके कारणे ह्येते प्रभुशक्त्युपबृंहिते ।।१९०।।

Manas and intellect, indeed, are not different in their basic character unless they get mixed up with a cause of an entirely of different nature. Being penetrated by the Force of the Lord, however, they become promotive of discretion. (190)

न मनोबुद्धिहीनस्तु ज्ञानस्याधिगमः प्रिये।
परभावात्तु तत्सूक्ष्मं शक्तितत्त्वं निगद्यते ।।१९१।।

Without coordination of the *manas* and the intellect, there is little possibility of acquisition of knowledge, O Dear! They assume the subtle form of *śakti* through the penetration of it into them. (191)

विवेकः सर्वभावानां शुद्धभावान्महाशयः।
बुद्धितत्त्वं तु त्रिगुणमुत्तमाधममध्यमम् ।।१९२।।
अणिमादिगतं चापि बन्धकं जडमिन्द्रियम्।

Discretion bears with it the sense of nobility by virtue of being purificatory of all the ideas while intellect being of triple nature, namely, the highest, middling and lowest, as well as on account of being accompanied by the extraordinary powers like *aṇimā*, etc. is binding, inanimate and sensory. (192-193a)

ननु प्रातिभतो मुक्तौ दीक्षया किं शिवाध्वरे ।।१९३।।

'What is the utility of initiation into the system and practice of Śaivism when liberation is attainable via intuition itself?' asks the Goddess. (193b)

ऊचेऽज्ञाना हि दीक्षायां बालबालिशयोषितः।
पाशच्छेदाद्विमुच्यन्ते प्रबुद्ध्यन्ते शिवाध्वरे ।।१९४।।
तस्माद्दीक्षा भवत्येषु कारणत्वेन सुन्दरि।

दीक्षया पाशमोक्षे तु शुद्धभावाद्विवेकजम् ।।१९५।।

(The Lord replies as follows in response to this query) I have to say that initiation is a necessity particularly for the sake of children, childish and women who get redeemed through it from the shackle of worldliness and get awakened on the path of Śiva-hood. Thus, it serves as the means of liberation of them. By virtue of initiation they get redeemed of the shackle having the possibility of getting purified in their ideation as born of discretion. (194-195)

इत्येष पठितो ग्रन्थः स्वयं ये बोद्धुमक्षमाः।
तेषां शिवोक्तिसंवादाद्बोधो दार्ढ्यं व्रजेदिति ।।१९६।।

Even though having read the text those who are incapable of understanding its sense, for them the dialogue between Śiva and the Goddess may bring clarity to their understanding. (196)

श्रीमन्निशाटने चात्मगुरुशास्त्रवशात्त्रिधा।
ज्ञानं मुख्यं स्वोपलब्धि विकल्पार्णवतारणम् ।।१९७।।

In the text *Niśāṭana*, it has been observed that out of the three sources of knowledge, namely, self, teacher and the *Śāstra*, it is the knowledge evolved from within oneself which is foremost and is capable of taking one across the sea of options. (197)

मन्त्रात्मभूतद्रव्यांशदिव्यतत्त्वादिगोचरा।
शङ्का विकल्पमूला हि शाम्येत्स्वप्रत्ययादिति ।।१९८।।

Mantra, self, elements, materials, divinity and essence all these six are the alternative sources of knowledge which get reconciled ultimately into the self-knowledge. (198)

ऐनमेवार्थमन्तःस्थं गृहीत्वा मालिनीमते।
एवमस्यात्मनः काले कस्मिंश्चिद्योग्यतावशात् ।।१९९।।
शैवी संबध्यते शक्तिः शान्ता मुक्तिफलप्रदा।
तत्संबन्धात्ततः कश्चित्तत्क्षणादपवृज्यते ।।२००।।

According to *Mālinīvijayottara Tantra*, the aspirant needs to internalise whatever information and insight is available through these sources and wait for that opportune moment when as per his worth Śiva's Force named *Śāntā* would descend on him and would prove liberating via his assimilation into Śiva. (199-200)

इत्युक्त्वा तीव्रतीव्राख्याविषयं भाषते पुनः।
अज्ञानेन सहैकत्वं कस्यचिद्विनिवर्तते ।।२०१।।

Having said this much on the topic, Śiva moves on to the topic of intensively intensive form of the descent of the force in the case of some rare one whose ignorance gets removed via it. (201)

रुद्रशक्तिसमाविष्टः स यियासुः शिवेच्छया।
भुक्तिमुक्ति प्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ।।२०२।।

Being possessed by the force of Rudra, the aspirant of liberation surrenders himself to the will of Śiva and happens to be brought to the proximity of the teacher for the sake of fulfilment of his aspiration for liberation as well as desire for enjoying the course of life. (202)

तमाराध्य ततस्तुष्टाद्दीक्षामासाद्य शाङ्करीम्।
तत्क्षणाद्वोपभोगाद्वा देहपाताच्छिवं व्रजेत् ।।२०३।।

Due to having placed Himself at the disposal of the teacher, and thus having satisfied him by his service to him, the aspirant gets initiated by him to the discipline of Śaṅkara. From that moment onwards immediately or after the lapse of the time due to his credit for enjoying life, he, on the fall of the body, has the possibility of departing to Śiva. (203)

अस्यार्थ आत्मनः काचित्कलनामर्शनात्मिका।
स्वं रूपं प्रति या सैव कोऽपि काल इहोदितः ।।२०४।।
योग्यता शिवतादात्म्ययोगार्हत्वमिहोच्यते।
पूर्वं किं न तथा कस्मात्तदैवेति न सङ्कम् ।।२०५।।
तथाभासनमुज्झित्वा न हि कालोऽस्ति कश्चन।

The duration of time intervening between the surrender to the teacher and attainment of liberation is something dependent on the intensity of the contemplative will of the aspirant to make himself deserve oneness with Śiva. It is irrelevant to raise the question as to why the same was not spelt out any earlier, because the experience of oneness with Śiva is unique even if guided by its own law which is coincident to its occurrence itself. (204-206a)

स्वातन्त्र्यात्तु तथाभासे कालशक्तिर्विजृम्भताम् ॥२०६॥
नतु पर्यनुयुक्त्यै सा शिवे तत्महिमोदिता।

The force of time manifests itself into the divisions of the past, present and future owing to the reflection of Śiva in it with all His autonomy and by no means as a factor of unification of the individual with Him as that power lies in Śiva Himself. (206b-207a)

ननु शैवी महाशक्तिः संबद्धैवात्मभिः स्थिता ॥२०७॥
सत्यं साच्छादनात्मा तु शान्ता त्वेषा स्वरूपदृक्।

Śiva's great power of covering lies always associated with the individual. While that power remains covering the essential being from the individual's sight, His power known as *Śāntā* serves the remover of the covering for his self-realisation. (207b-208a)

क्षोभो हि भेद एवैक्यं प्रशमस्तन्मयी ततः ॥२०८॥
तया शान्त्या तु संबद्धः स्थितः शक्तिस्वरूपभाक्
त्यक्ताणुभावो भवति शिवस्तच्छक्तिदार्ढ्यतः ॥२०९॥

Agitation in the Self of the individual is due to its experience of difference from Śiva while His force known as *Śāntā* is unifying. Due to its close association with that force, the Self remains possessed of that force and gets relieved of its atomism and becomes restored to its Śiva-hood by virtue of that force. (208b-209)

तत्रापि तारतम्यादिवशाच्छीघ्रचिरादितः।
देहपातो भवेदस्य यद्वा काष्ठादितुल्यता ॥२१०॥

Here also there may be two possibilities: the individual may get relieved of his individuality immediately or subsequently involving immediate fall of the body or after an interval of remaining bodily inert like a log of wood, etc. (210)

समस्तव्यवहारेषु पराचीनितचेतनः।
तीव्रतीव्रमहाशक्तिसमाविष्टः स सिध्यति ॥२११॥

(As against the second alternative as mentioned above) the liberated Self remaining possessed of the extremely intensive Force, retains his being enjoying all what is available in life, however, with the core of his consciousness directed towards the supernal consciousness. (211)

एवं प्राग्विषयो ग्रन्थ इयानन्यत्र तु स्फुटम्।
ग्रन्थान्तरं मध्यतीव्रशक्तिपातांशसूचकम् ॥२१२॥

Up to this point, this text is obviously devoted to discussion on the extremely intensive form of descent of Force while the subsequent part of it is scheduled to deal with the medium kind of intensive descent of Force. (212)

अज्ञानरूपता पुंसि बोधः संकोचिते हृदि।
संकोचे विनिवृत्ते तु स्वस्वभावः प्रकाशते ॥२१३॥

When the inner being of the individual is in its contracted form, consciousness lying in it remains mixed up with ignorance. On the contraction having been dispensed with, there is the illumination of the real Self. (213)

रुद्रशक्तिसमाविष्ट इत्यनेनास्य वर्ण्यते।
चिह्नवर्गो य उक्तोऽत्र रुद्रे भक्तिः सुनिश्चला ॥२१४॥
मन्त्रसिद्धिः सर्वतत्त्ववशित्वं कृत्यसंपदः।
कवित्वं सर्वशास्त्रार्थबोद्धृत्वमिति तत्क्रमात् ॥२१५॥
स्वतारतम्ययोगात्स्यादेषां व्यस्तसमस्तता।
तत्रापि भुक्तौ मुक्तौ च प्राधान्यं चर्चयेद्बुधः ॥२१६॥

At this stage the aspirant becomes possessed of the force of Rudra whose symptoms are steady devotion to Rudra; accomplishment of *mantra*; control

over all the elements, reaping the fruit of all undertakings; power of composition and appreciation of poetry and capacity to understand all the *śāstras*. All such capacities may develop in him in their specific orders collectively or severally. Wise persons are likely to relate these capacities with the state of enjoyment and liberation as per their predilections. (214-216)

स इत्यन्तो ग्रन्थ एष द्वितीयविषयः स्फुटः।
अन्यस्तु मन्दतीव्राख्यशक्तिपातविधिं प्रति ।।२१७।।

This part of the text ends with deliberation obviously on the middling kind of the intensive descent of Force. The other part of it dealing with the mild kind of intensive descent of Force begins from here. (217)

मन्दतीव्राच्छक्तिबलाद्यियाषास्योपजायते ।
शिवेच्छावशयोगेन सद्गुरुं प्रति सोऽपि च ।।२१८।।
अत्रैव लक्षितः शास्त्रे यदुक्तं परमेष्ठिना ।

The aspirant of liberation imbued with the mild kind of descent of the Force of intensive nature gets inclined to meet a true teacher under the stimulation of the will of Śiva. The main features of the teacher are mentioned in the *Mālinīvijayottara Tantra* as spelt out by the Lord as follows: (218-219a)

यः पुनः सर्वतत्त्वानि वेत्त्येतानि यथार्थतः ।।२१९।।
स गुरुर्मत्समः प्रोक्तो मन्त्रवीर्यप्रकाशकः ।
दृष्टाः संभावितास्तेन स्पृष्टाश्च प्रीतचेतसा ।।२२०।।
नराः पापैः प्रमुच्यन्ते सप्तजन्मकृतैरपि ।
ये पुनर्दीक्षितास्तेन प्राणिनः शिवचोदिता ।।२२१।।
ते यथेष्टं फलं प्राप्य पदं गच्छन्त्यनामयम् ।

(The teacher should be such) as to have realistic understanding of all the essentials of the doctrine like myself by virtue of which he may throw light on the effectiveness of *mantras*. Having been looked upon, honoured and touched by whom gladly, aspirants may be redeemed of sins born of evil deeds done during the last seven lives. Moreover, he should be such as to have been initiated by

such a teacher under the stimulation of Śiva, disciples may get the desired result and attain the state of blemishlessness. (219b-222a)

किं तत्त्वं तत्त्ववेदो क इत्यामर्शनोगतः ।।२२२।।
प्रतिभानात्सुहृत्सङ्गाद्गुरौ जिगमिषुर्भवेत् ।

What the Reality is and who the knower of it may be when such a query arises in the mind, one may become keen to meet the teacher out of stimulation within oneself or on the advice of some friend. (222b-223a)

एवं जिगमिषायोगादाचार्यः प्राप्यते स च ।।२२३।।
तारतम्यादियोगेन संसिद्धः संस्कृतोऽपि च ।

Out of such a curiosity arising in one's inner being, the teacher, indeed, is availed of circumstantially who may be imbued with the descent of the force on him or at least be cultured enough for the reception of it. (223b-224a)

प्राग्भेदभागी झटिति क्रमात्सामस्त्यतोंशतः ।।२२४।।
इत्यादिभेदभिन्नो हि गुरोर्लाभ इहोदितः ।
तस्माद्दीक्षां स लभते सद्य एव शिवप्रदाम् ।।२२५।।
ज्ञानरूपां यथा वेत्ति सर्वमेव यथार्थतः ।
जीवन्मुक्तः शिवोभूतस्तदैवासौ निगद्यते ।।२२६।।

The teacher is made available to the aspirant immediately or gradually depending on his exclusive keenness for him or just partial. He needs to take initiation from such a teacher in the *sādhanā* of Śiva-hood as soon as possible. By virtue of this knowledge-bearing initiation he comes to understand the philosophy and practice of getting one with Śiva and thus having realised the Śiva inherent in his inmost being he becomes one with Him and comes to be understood as redeemed in life. (224b-226)

देहसंबन्धिताप्यस्य शिवतायै यतः स्फुटा
अस्यां भेदो हि कथनात्सङ्गमादवलोकनात् ।।२२७।।
शास्त्रात्संक्रमणात्साम्यचर्यासंदर्शनाच्चरोः ।

मन्त्रमुद्रादिमाहात्म्यात्समस्तव्यस्तभेदत: ॥२२८॥
क्रियया वान्तराकाररूपप्राणप्रवेशत: ।
तदा च देहसंस्थोऽपि स मुक्त इति भष्यते ॥२२९॥

The teacher makes him aware of the relationship between the body and the consciousness which is obviously necessary for his attainment of the state of Śiva by getting free of his sense of oneness with the body. All this is made possible via verbal communication, association, glance, deliberation on relevant texts, transmission of cognitive force, instruction in sameness of behaviour towards all, consideration of breath as an oblation to the fire of consciousness, use of *mantra*, application of posture, *mudrā*, and its significance, etc. as a whole or severally and the process of interiorisation of breath, *prāṇa*. Having become furnished with all this knowledge, the aspirant makes himself deserve the adjective 'redeemed' even though bodily alive. (227-229)

उक्तं च शास्त्रयो: श्रीमद्रत्नमालागमाख्ययो: ।
यस्मिन्काले तु गुरुणा निर्विकल्पं प्रकाशितम् ॥२३०॥
तदैव किल मुक्तोऽसौ यन्त्रं तिष्ठति केवलम्।

It has been stated in the texts like *Ratnamālā* and *Ratnamālāgama* that the moment the aspirant is taken out of the state of option and placed in the state of optionlessness, he becomes liberated only with his body remaining functional mechanically as usual. (230-231a)

प्रारब्धृकर्मसंबन्धाद्देहस्य सुखिदु:खिते ॥२३१॥
न विशङ्केत तच्च श्रीगमशास्त्रे निरूपितम् ।

In the *Śrīgama Śāstra* it has been mentioned that having attained this state, the aspirant is not expected to fall victim to any kind of doubt regarding his liberation on occurrence of pleasure or pain to the body disregarding it only as a matter of enjoyment or suffering of the result of actions of the past. (231b-232a)

अविद्योपासितो देहो ह्यन्यजन्मसमुद्भुवा ॥२३२॥
कर्मणा तेन बाध्यन्ते ज्ञानिनोऽपि कलेवरे ।

Assumption of body is the result of actions done in the state of ignorance in the previous life. It is due to those actions that even wise people get bound by the body. (232b-233a)

जात्यायुर्भोगदस्यैकप्रघट्टकतया स्थितिः ।।२३३।।
उक्तैकवचनाद्धिश्च यतस्तेनेतिसंगतिः ।

Since there is the sense of collectivity behind the factors of birth, duration of life and enjoyment or suffering as the cause of getting embodied, all these are treated together as a unit in the immediately previous verse in the form of *karmaṇā* which is the instrumental singular form of the word *karman*. (233b-234a)

अभ्यासयुक्तिसंक्रान्तिवेधघट्नरोधतः ।।२३४।।
हुतेर्वा मन्त्रसामर्थ्यात्पाशच्छेदप्रयोगतः ।
सद्योनिर्वाणदां कुर्यात्सद्यःप्राणवियोजिकाम् ।।२३५।।

The teacher needs to arrange for the immediate redemption *saṁskāra* of the aspirant close to breathing his last by means of the use of his practice of yoga, understanding of the secret of the doctrine, power of transmission to the other body, redirection of the focus of consciousness, method of interconnecting the breaths known as *prāṇa* and *apāna* and their combined flow in the form of *udāna*, its offering as oblation to the fire of consciousness or through the application of the force of *mantra* meant for cutting the thread of bondage. (234b-235)

तत्र त्वेषोऽस्ति नियम आसन्ने मरणक्षणे ।
तां कुर्यान्नान्यथारब्धृ कर्म यस्मान्न शुद्ध्यति ।।२३६।।

In this regard, moreover, the way out is that on the period close to death the aspirant should not do any such act on account of which there may be obstruction in the process of purification of his inner being. (236)

उक्तं च पूर्वमेवैतन्मन्त्रसामर्थ्ययोगतः ।
प्राणैर्वियोजितोऽप्येष भुङ्क्ते शेषफलं यतः ।।२३७।।
तज्जन्मशेषं विविधमतिवाह्य ततः स्फुटम् ।
कर्मान्तरनिरोधेन शीघ्रमेवापवृज्यते ।।२३८।।

It has already been observed that if he is dissociated with the *prāṇa* by the use of the force of *mantra*, meanwhile he would have to suffer the consequence of the rest of his action. Therefore, even after suffering the consequences of his actions, he would have to take rebirth for the sake of getting redeemed of the *saṁskāras* and becoming liberated. (237-238)

तस्मात्प्राणहरीं दीक्षां नाज्ञात्वा मरणक्षणम्।
विदध्यात्परमेशाज्ञालङ्घनैकफला हि सा ।।२३९।।

Therefore, it is imperative on the part of the teacher not to subject him to the process of initiation known as *prāṇaharī*, stoppage of breathing, until being sure of the end of his life; otherwise the act would contravene the provision of the Lord. (239)

एकस्त्रिकोऽयं निर्णीतः शक्तिपातेऽप्यथापरः ।
तीव्रमध्ये तु दीक्षायां कृतायां न तथा दृढाम् ।।२४०।।
स्वात्मनो वेत्ति शिवतां देहान्ते तु शिवो भवेत् ।

Thus has been explained the intensive kind of descent of force in all its three varieties, namely, intensively intensive, middling intensive and lowly intensive. In regard to the middling intensiveness, it needs to be mentioned that if this initiation is accorded to the aspirant before his sense of oneness with Śiva has become firm, he would have to wait for his oneness until the end of his life. (240-241a)

उक्तं च निशिसंचारयोगसंचारशास्त्रयोः ।।२४१।।
विकल्पात्तु तनौ स्थित्वा देहान्ते शिवतां व्रजेत्।

It has been observed in the *Niśāṭana Tantra* and *Yoga Sañcāra Tantra* that, in this case, due to the option lingering still in him, the aspirant would have to wait for his oneness with Śiva until the end of his life. (241b-242a)

मध्यमध्ये शक्तिपाते शिवलाभोत्सुकोऽपि सन् ।।२४२।।
बुभुक्षुर्यत्र युक्तस्तद्भुक्त्वा देहक्षये शिवः ।

In the case of the mid-middling kind of descent of force, the truth is that since along with his keenness to become one with Śiva, he at the same time still cherishes the desire to enjoy life, he can become one with Him only after his complete enjoyment of the pleasure before the end of life. (242b-243a)

मन्दमध्ये तु तत्रैव तत्त्वे क्वापि नियोजितः ॥२४३॥
देहान्ते तत्त्वगं भोगं भुक्त्वा पश्चाच्छिवं व्रजेत्।

In the case of the weak-middling kind of descent of force, the aspirant has to enjoy the fruits of his concentration on Śiva of his present life in the next followed by oneness with Śiva. (243b-244a)

तत्रापि तारतम्यस्य संभवाच्चिरशीघ्रता ॥२४४॥
वह्वल्पभोगयोगश्च देहभूमाल्पताक्रमः ।

Here, too, there is gradational difference from aspirant to aspirant both in regard to the duration of time in terms of sooner or later as well as in terms of the quantum of the felicity available to the aspirant. (244b-245a)

तीव्रमन्दे मध्यमन्दे मन्दमन्दे बुभक्षुता ॥२४५॥
क्रमान्मुख्यातिमात्रेण विधिनैत्यन्ततः शिवम् ।

As regards the prospect of the aspirant of Śiva-hood lying at the steps of intensively mild, milder and mildest, cherishing side by side the desire for enjoyment of life, the Divine ultimately brings them, too, to Śiva gradually with the difference in the quantum of the joy in terms of the main, excessive and ordinary intensity. (245b-246a)

अन्ये यियासुरित्यादिग्रन्थं प्राग्ग्रन्थसंगतम् ॥२४६॥
कुर्वन्ति मध्यतीव्राख्यशक्तिसंपातगोचरम् ।

The author of *Mālinīvijayottara Tantra* relates the expression *yiyāsuḥ śivecchayā*, aspiring for oneness with Śiva, with *ajñāna,* ignorance (*Tantrāloka* XIII.201-202) and shows the possibility of its availability through the middling-intensive kind of descent of *śakti.* (246b-247a)

यदा प्रतिभयाविष्टोऽप्येष संवादयोजनाम् ॥२४७॥
इच्छन्यियासुर्भवति तदा नीयेत सद्गुरुम् ।

It is only when the aspirant under the stimulation of the intuitive power wishes keenly to come to the proximity of the teacher that he is brought to him. (247b-248a)

न सर्वः प्रतिभाविष्टः शक्त्या नीयेत सद्गुरुम् ॥२४८॥
इति ब्रूते यियासुत्वं वक्तव्यं नान्यथा ध्रुवम् ।
रुद्रशक्तिसमाविष्टो नीयते सद्गुरुं प्रति ॥२४९॥

All aspirants imbued with the intuitive power do not come to the proximity of the real teacher. This is the sense of the term *yiyāsuḥ*, willing to go to the teacher, used in the text and this is not to be taken in any other sense. Indeed, it is only when he becomes stimulated by the power of Rudra that he wills like that. (248b-249)

तेन प्राप्तविवेकोत्थज्ञानसंपूर्णमानसः।
दार्ढ्यसंवादरूढ्यादेर्यियासुर्भवति स्फुटम् ॥२५०॥

Thus it is obvious that only when he becomes discrete enough as a result of being completely filled in his inner being with the right kind of knowledge that he becomes keen to meet the teacher for the sake of tallying his viewpoint with that of the teacher for getting it confirmed. (250)

उक्तं नन्दिशिखातन्त्रे प्राच्यषट्के महेशिना।
अभिलाषः शिवे देवे पशूनां भवते तदा॥२५१॥
यदा शैवाभिमानेन युक्ता वै परमाणवः ।
तदैव ते विमुक्तास्तु दीक्षिता गुरुणा यतः ॥२५२॥
प्राप्तिमात्राच्च ते सिद्धसाध्या इति हि गम्यते ।
तमाराध्येति तु ग्रन्थो मन्दतीव्रैकगोचरः ॥२५३॥

It has been stated in the first chapter of *Nandiśikhā Tantra* by Lord Maheśa Himself that when there is arousal of aspiration for Śiva in the inner being of

the individuals and they become imbued with the sense that they themselves are Śiva, being initiated by the teacher, they get liberated. Sheer initiation turns them into achievers of what they aspired for. The part of the text beginning from verse No. 203 is concerned particularly with those who are imbued with the mild intensity of the force. (251-253)

नवधा शक्तिपातोऽयं शभुनाथेन वर्णितः ।
इदं सारमिह ज्ञेयं परिपूर्णचिदात्मनः ।।२५४।।

Lord Śambhu has delineated nine forms in the descent of the power of intuition. It summarises the entire essence of the Lord of consciousness and delight. (254)

प्रकाशः परमः शक्तिपातोऽवच्छेदवर्जितः ।
तथाविधोऽपि भोगांशावच्छेदेनोपलक्षितः ।।२५५।।
अपरः शक्तिपातोऽसौ पर्यन्ते शिवताप्रदः।

Luminousness is the highest form of the descent of the force since it is rid of all kinds of adjuncts. When the same becomes mixed up with adjuncts of enjoyment it gets degraded to the lower state of it. Still, however, it, too, culminates into oneness with Śiva. (255-256a)

उभयत्रापि कर्मादेर्मायान्तर्वर्तिनो यतः ।।२५६।।
नास्ति व्यापार इत्येवं निरपेक्षः स सर्वतः।

In both these cases of descent of force, there is no place for action, etc. as they are intervened by the role of *māyā* instead of having been allowed to remain in their pure state in every respect. (256b-257a)

तेन मायान्तराले ये रुद्रा ये च तदूर्ध्वतः ।।२५७।।
स्वाधिकारक्षये तैस्तैर्भैरवीभूयते हठात् ।
ये मायया ह्यनाक्रान्तास्ते कर्माद्यनपेक्षिणः ।।२५८।।
शक्तिपातवशादेव तां तां सिद्धिमुपाश्रिताः ।

Those Rudras who lie within the fold of *māyā* as also who lie above it, they get transformed into Bhairava following the lapse of their responsibilities by virtue

of their force of consciousness. Those, however, who lie beyond the circle of *māyā* and have no such adjunct attached to them, attain *siddhi* on account of the descent of the force immediately. (257b-259a)

ननु पूजाजपध्यानशङ्करासेवनादिभिः ॥२५९॥
ते मन्त्रादित्वमापन्नाः कथं कर्मानपेक्षिणः।

Now the question is that when devotees of Śiva are said to attain accomplishment in *mantra*, etc. by virtue of worship, *japa*, meditation, and the like actions, how can they be regarded as having nothing to do with action? (259b-260a)

मैवं तथाविधोत्तीर्णशिवध्यानजपादिषु ॥२६०॥
प्रवृत्तिरेव प्रथममेषां कस्माद्विविच्यताम् ।

One need not think like this. Since such devotees have already crossed the barrier of *māyā*, they do all this disinterestedly as a matter of just spontaneous inclination of them which need not be elaborated upon any further. (260b-261a)

कर्मतत्साम्यवैराग्यमलपाकादि दूषितम् ॥२६१॥
ईश्वरेच्छा निमित्तं चेच्छक्तिपातैकहेतुता।

When action, homogeneity of action, detachment, maturation of malice, etc. are due to the will of the Lord, they should be regarded as the result of descent of the force itself. (261b-262a)

जपादिका क्रियाशक्तिरेवेत्थं नतु कर्म तत् ॥२६२॥
कर्म तल्लोकरूढं हि यद्भोगमवरं ददत् ।
तिरोधत्ते भोक्तृरूपं संज्ञायां तु न नो भरः ॥२६३॥

Japa, etc. are also bare manifestations of the creative will of the Lord and on no account are actions of the individual which is fixed for indication to that form of the act which is accomplished with the expectation for some lower kind of gain out of it for the enjoyment of the doer. We have no role to play in such a usage of the word 'action'. (262b-263)

तेषां भोगोत्कता कस्मादिति चेद्दत्तमुत्तरम् ।
चित्राकारप्रकाशोऽयं स्वतन्त्रः परमेश्वरः ।।२६४।।
स्वातन्त्र्यात्तु तिरोभावबन्धो भोगेऽस्य भोक्तृताम् ।
पुष्णन्स्वं रूपमेव स्यान्मलकर्मादिवर्जितम् ।।२६५।।

So far as the response to the query of the why of the keenness for the enjoyment in the individual is concerned, it has already been given in the form of the peculiarity of the behaviour of the illumination of the Lord who out of His autonomy conceals Himself, binds Himself, enjoys as well as suffers as the agent of the action and thus manifests Himself in a variety of peculiar forms, however, without getting Himself affected by the malice and action, etc. (264-265)

उक्तं सेयं क्रियाशक्तिः शिवस्य पशुवर्तिनी ।
बन्धयित्रीति तत्कर्म कथ्यते रूपलोपकृत् ।।२६६।।
ज्ञाता सा च क्रियाशक्तिः सद्यः सिद्ध्युपपादिका।

Śiva's power of action is that which operates in the individual as the factor of bondage having inhibited his real form and immediate yielder of result when known in its essence. (266-267a)

अविच्छिन्नस्वात्मसंवित्प्रथा सिद्धिरिहोच्यते ।।२६७।।
सा भोगमोक्षस्वातन्त्र्यमहालक्ष्मीरिहाक्षया ।

The word *siddhi* in this context amounts to undivided stream of self-consciousness which is the immortal Goddess of enjoyment, liberation and autonomy. (267b-268a)

विष्ण्वादिरूपता देवे या काचित्सा निजात्मना ।।२६८।।
भेदयोगवशान्मायापदमध्यवस्थिता ।
तेन तद्रूपतायोगाच्छक्तिपातः स्थितोऽपि सन् ।।२६९।।
तावन्तं भोगमाधत्ते पर्यन्ते शिवतां न तु ।

Whatever shade of Viṣṇu, etc. lies in the Lord is really Her own manifestation being made there by Her in the capacity of the force of *māyā*. As the source of

the force descending on the individual, she provides all the enjoyments short of Śiva-hood. (268b-270a)

यथा स्वातन्त्र्यतो राजाप्यनुगृह्णाति कंचन ।।२७०।।
ईशशक्तिसमावेशात्तथा विष्ण्वादयोऽप्यलम् ।

As a king ruling under an emperor showers favour on anyone, even so Viṣṇu and other deities prove beneficial to their devotees by virtue of having been empowered by the Lord. (270b-271a)

मायागर्भाधिकारीयशक्तिपातवशात्ततः ।।२७१।।
कोऽपि प्रधानपुरुषविवेकी प्रकृतेर्गतः ।
उत्कृष्टात्तत एवाशु कोऽपि बुद्ध्वा विवेकिताम् ।।२७२।।
क्षणात्पुंसः कलायाश्च पुंमायान्तरवेदकः ।

By virtue of the descent of the force lying in the womb of *māyā* someone from amongst the aspirants may become discriminator between the *Prakṛti* and the *Puruṣa* under the ambit of the *Prakṛti* herself may very soon rise to a higher state from the range of *kalā* and prove to be the knower of the difference between the *Puruṣa* and the *māyā*. (271b-273a)

कलाश्रयस्याप्यत्यन्तं कर्मणो विनिवर्तनात् ।।२७३।।
ज्ञानाकलः प्राक्तनस्तु कर्मी तस्याश्रयस्थितेः ।

The person dwelling under the limiting adjunct of *kalā*, the power of limitation, getting rid of the impressions of action becomes *jñānākala* while earlier he was dwelling under the jurisdiction of it. (273b-274a)

स परं प्रकृतेर्बुध्ने सृष्टिं नायाति जातुचित् ।।२७४।।
मायाधरे तु सृज्येतानन्तेशेन प्रचोदनात् ।

He, however, does never descend down to the bottom of *māyā* known as *prakṛti-budhna*. Going down to that state, he becomes the subject of creation under the instigation of Ananta. (274b-275a)

विज्ञानाकलतां प्राप्तः केवलादधिकारतः ॥२७५॥
मलान्मन्त्रतदीशादिभावमेति सदा शिवात् ।

One who has attained the status of *vijñānākala* by virtue of elimination of malice from him, moves further to the status of *mantra*, *mantreśvara* and then that of Sadāśiva. (275b-276a)

पत्युः परस्माद्यस्त्वेष शक्तिपातः स वै मलात् ॥२७६॥
अज्ञानाख्याद्वियोक्तेति शिवभावप्रकाशकः ।
नान्येन शिवभावो हि केनचित्संप्रकाशते ॥२७७॥

Descent of the force of consciousness in the form of intuition from the Supreme Lord eliminates the malice known as *ajñāna*, ignorance, and becomes promotive of Śiva-hood. There is no other way which can bring in this state. (276b-277)

स्वच्छन्दशास्त्रे तेनोक्तं वादिनां तु शतत्रयम् ।
त्रिषष्ट्यभ्यधिकं भ्रान्तं वेष्णवाद्यं निशान्तरे ॥२७८॥
शिवज्ञानं केवलं च शिवतापत्तिदायकम् ।

In the *Svacchanda Tantra*, there is a reference to three hundred views in this regard while the *Niśāṭana Tantra* adds sixty-three over it including the Vaiṣṇavas, etc. The fact, indeed, is that it is only knowledge of Śiva which can afford Śiva-hood to any aspirant. (278-279a)

शिवतापत्तिपर्यन्तः शक्तिपातश्च चर्च्यते ॥२७९॥
अन्यथा किं हि तत्स्याद्यच्छैव्या शक्त्यानधिष्ठितम् ।

The topic of descent of the force of consciousness in the form of intuition has been subjected to discussion only up to the state of attainment of Śiva-hood, otherwise, there is nothing which lies beyond the range of the authority of Śiva. (279b-280a)

तेनेह वैष्णवादीनां नाधिकारः कथंचन ॥२८०॥
ते हि भेदैकवृत्तित्वादभेदे दूरवर्जिताः ।

There is no scope for Vaiṣṇavas, etc. in this practice as they are dualistic while this one is non-dualistic leaving them far behind. (280b-281a)

स्वातन्त्र्यात्तु महेशस्य तेऽपि चेच्छिवतोन्मुखाः ।।२८१।।
द्विगुणा संस्क्रियास्त्येषां लिङ्गोद्धृत्याथ दीक्षया।

On account of Śiva's autonomy, if they are inclined to get one with Śiva, they would require a twofold initiation following upgradation of the emblem of Śiva, etc. (281b-282a)

दुष्टाधिवासविगमे पुष्पैः कुम्भोऽधिवास्यते ।।२८२।।
द्विगुणोऽस्य स संस्कारो नेत्थं शुद्धे घटे विधिः ।
इत्थं श्रीशक्तिपातोऽयं निरपेक्ष इहोदितः ।।२८३।।

In order to eliminate bad odour from a used jar, it has first to be made free of that odour and then is to be brought in use which is not required in the case of a fresh one. Herewith ends deliberation on descent of the force of consciousness. (282b-283)

अनयैव दिशा नेयं मतङ्गकिरणादिकम् ।
ग्रन्थगौरवभीत्या तु तल्लिखित्वा न योजितम् ।।२८४।।

In the same way are understandable provisions of texts like *Mataṅga Śāstra* and *Kiraṇa* in this regard. To avoid too much burdening of the work, everything is not discussed here. (284)

पुराणेऽपि च तस्यैव प्रसादाद्भक्तिरिष्यते ।
यया यान्ति परां सिद्धिं तद्भावगतमानसाः ।।२८५।।

In the *Purāṇa* also it has been stated that it is by virtue of devotion to Him that devotees attain *siddhi*, complete oneness with Him, on account of having been filled mentally with emotions and sentiments concerning Him. (285)

एवकारेण कर्मादिसापेक्षत्वं निषिध्यते ।
प्रसादो निर्मलीभावस्तेन संपूर्णरूपता ।।२८६।।

आत्मना तेन हि शिवः स्वयं पूर्णः प्रकाशते ।

Exactly in the same way, dependence on action, etc. is prohibited here. Imbibing oneness with the Lord is the way to self-purification and restoration of one's completeness within as a result of which Lord Śiva manifests His luminosity automatically. (286-287a)

शिवीभावमहासिद्धिस्पर्शवन्ध्ये तु कुत्रचित् ॥२८७॥
वैष्णवादौ हि या भक्तिर्नासौ केवलतः शिवात् ।

Restoration of the individual to Śiva-hood is a great spiritual accomplishment which is scarcely possible in Vaiṣṇavism and allied systems apart from devotion to Śiva. (287b-288a)

शिवो भवति तत्रैष कारणं न तु केवलः ॥२८८॥
निर्मलश्चापि तु प्राप्तावच्छित्कर्माद्यपेक्षकः ।
यया यान्ति परां सिद्धिमित्यस्येदं तु जीवितम् ॥२८९॥

In regard to those systems Śiva alone is not the cause of oneness with Him but also complete self-purification amounting to getting free of adjuncts like action, etc. by virtue of which devotees attain the highest state of *siddhi* the same being its very spirit. (288b-289)

श्रीमानुत्पलदेवश्चाप्यस्माकं परमो गुरुः।
शक्तिपातसमये विचारणं प्राप्तमीश न करोषि कर्हिचित् ॥२९०॥
अद्य मां प्रति किमागतं यतः स्वप्रकाशनविधौ विलम्बसे ।

Most respected Utpaladeva, our grand teacher, at the time of initiation has prayed to the Lord as follows: "O Lord, on the occasion of showering your grace, never do you make any discrimination. What ordeal is making you delay in manifesting your luminosity to me?" (290-291a)

कर्हिचित्प्राप्तशब्दाभ्यामनपेक्षित्वमूचिवान् ॥२९१॥
दुर्लभत्वमरागित्वं शक्तिपातविधौ विभोः ।

By making use of two words *karhi* and *cit*, 'by no means ever', the grand teacher has expressed his idea of 'indiscriminateness' of the Lord in according favour of grace to the initiate as also the rarity of the opportunity of the initiation and His sense of indifference in regard to the aptitude of the candidate. (291b-292a)

अपरार्धेन तस्यैव शक्तिपातस्य चित्रताम् ।।२९२।।
व्यवधानचिरक्षिप्रभेदाद्यैरुपवर्णितैः ।

The second part of the grand teacher's prayer, i.e., 'making you delay in manifesting your luminosity to me' indicates to the peculiarity of the process of descent of the force of consciousness and its proneness to delay as well as immediacy. (292b-293a)

श्रीमताप्यनिरुद्धेन शक्तिमुन्मीलिनीं विभोः ।।२९३।।
व्याचक्षाणेन मातङ्गे वर्णिता निरपेक्षता ।
स्थावरान्तेऽपि देवस्य स्वरूपोन्मीलनात्मिका ।।२९४।।
शक्तिः पतन्ती सापेक्षा न क्वापीति सुविस्तरात् ।

In the context of explaining the *Mataṅga Śāstra*, honourable Aniruddha also has dealt with in detail the indiscriminateness of the Lord in the manifestation of His power of shedding the grace of descent of the force on the initiate amounting to unconditional self-revelation even up to inanimate beings. (293b-295a)

एवं विचित्रेऽप्येतस्मिञ्छक्तिपाते स्थिते सति ।।२९५।।
तारतम्यादिभिर्भेदैः समय्यादिविचित्रता ।
कश्चिद्रुद्रांशतामात्रापादनात्तत्प्रसादतः ।।२९६।।
शिवत्वं क्रमशो गच्छेत् समयी यो निरूप्यते ।
कश्चिच्छुद्धाध्वबन्धः सन् पुत्रकः शीघ्रमक्रमात् ।।२९७।।
भोगव्यवधिना कोऽपि साधकश्चिरशीघ्रतः।
कश्चित्संपूर्णकर्तव्यः कृत्यपञ्चभागिनि ।।२९८।।
रूपे स्थितो गुरुः सोऽपि भोगमोक्षादिभेदभाक् ।
समय्यादिचतुष्कस्य समासव्यासयोगतः ।।२९९।।

क्रमाक्रमादिभिर्भेदः शक्तिपातस्य चित्रता ।

The process of deservedness for the descent of the force of consciousness stands qualified by peculiarities of gradation, opportune moment, etc. These qualifications are acquisition of the state of Rudra gradually in parts as a result of which there is graduality in his coming up to Śiva-hood. Such an aspirant is known as *samayī*, conditional. There is someone who on account of being established on the path of purity obtained due to grief, *putraka*, initiation, may get initiated quickly. There may be another one who due to the obstruction of the period of enjoyment may deserve it sooner or later. There may also be someone who may have accomplished all his responsibilities including the five particular kinds of them. He may be a teacher himself fully established in the form of Śiva and discrete enough in regard to the consequences of enjoyment and liberation. Gradually as well as immediacy and limitedness as well as expansiveness are the peculiarities of the process of descent of the force of consciousness in the form of intuition. (295b-300a)

क्रमिकः शक्तिपातश्च सिद्धान्ते वामके ततः ॥३००॥
दक्षे मते कुले कौले षडर्धे हृदये ततः ।
उल्लंघनवशाद्वापि झटित्यक्रममेव वा ॥३०१॥

Gradual descent of the force as well as immediate has been mentioned in the *Trika* as also in the *Vāmaka*, *Dakṣa*, *Kula*, *Kaula* and *Hṛdaya* systems of Śaivism. They may involve jump, immediacy as well as irregularity. (300b-301)

उक्तं श्रीभैरवकुले पञ्चदीक्षासुसंस्कृतः ।
गुरुरुल्लङ्घिताधःस्थस्त्रोतो वै त्रिकशास्त्रगः ॥३०२॥

In spite of having been initiated as per the fivefold system of the Bhairava Kula, an aspirant if conversant in the *Trika* system and has crossed the streams of baser tendencies may be initiated into this system. (302)

ज्ञानाचारादिभेदेन ह्युत्तराधरतां विभुः ।
शास्त्रेष्वदीदृशच्छ्रीमत्सर्वाचारहृदादिषु ॥३०३॥

The texts like *Sarvācāra* and *Sarva Hṛdaya*, the Lord Himself has stated that the

gradations like the higher and the lower among the systems are in view of the appropriateness in the systems themselves as well as the practices. (303)

वाममार्गाभिषिक्तस्तु दैशिकः परतत्त्ववित् ।
तथापि भैरवे तन्त्रे पुनः संस्कारमर्हति ॥३०४॥

In spite of being initiated into the *Vāma* system, if a teacher is conversant with the theory and practice of the Reality, he deserves to be initiated again into the *Bhairava Tantra*. (304)

शैववैमलसिद्धान्ता आर्हताः कारुकाश्च ये ।
सर्वे ते पशवो ज्ञेया भैरवे मातृमण्डले ॥३०५॥

From the viewpoint of the motherly circle of Bhairavas, Śaivas, Vaimalas, Ārhatas and Kārukas all these are to be taken as individuals lying in the trap. (305)

कुलकालीविधौ चोक्तं वैष्णवानां विशेषतः ।
भस्मनिष्ठाप्रपन्नानामित्यादौ नैव योग्यता ॥३०६॥

In the *Kula-Kālī* system, particularly if the devotees are Vaiṣṇavas, those who besmear themselves with ash are not considered to deserve initiation. (306)

स्वच्छन्दशास्त्रे संक्षेपादुक्तं च श्रीमहेशिना ।
अन्यशास्त्ररतो यस्तु नासौ सिद्धिफलप्रदः ॥३०७॥

In the *Svacchanda Tantra* it has been stated by the Lord Himself briefly that following the prescriptions of other *śāstras* does not prove fruitful. (307)

समय्यादिक्रमाल्लब्धाभिषेको हि गुरुर्मतः ।
स च शक्तिवशादित्थं वैष्णवादिषु कोऽन्वयः ॥३०८॥

That aspirant is regarded as a teacher who has received initiation on account of fulfilling the preconditions of the system as also because of the descent of the force of consciousness on him. Thus, there is no scope for Vaiṣṇavas, etc. in this system. (308)

छद्मापश्रवणाद्यैस्तु तज्ज्ञानं गुह्णतो भवेत् ।
प्रायश्चित्तमतस्तादृगधिकार्यत्र किं भवेत् ॥३०९॥

If this knowledge were to be received by anyone deceptively or through overhearing and he might have to make atonement subsequently for the fault, we have nothing to do with all that. (309)

फलाकाङ्क्षायुतः शिष्यस्तदेकायत्तसिद्धिकः ।
ध्रुवं पच्येत नरके पायश्चित्त्युपसेवनात् ॥३१०॥

The student of such a teacher in spite of his aspiration for a beneficial result is sure to land himself in hell as a result of his service to such a fake teacher all his atonement notwithstanding. (310)

तिरोभावप्रकारोऽयं यत्तादृशि नियोजितः ।
गुरौ शिवे न तद्भक्तिः शक्तिपातोऽस्य नोच्यते ॥३११॥

The deceptive way of reception of knowledge in this manner is neither demonstrative of devotion on behalf of the teacher nor towards Śiva nor even is congenial for descent of the force on the student. (311)

यदा तु वैचित्र्यवशाज्जानीयात्तस्य तादृशम् ।
विपरीतप्रवृत्तत्वं ज्ञानं तस्मादुपाहरेत् ॥३१२॥
तं च त्यजेत्पापवृत्तिं भवेत्तु ज्ञानतत्परः ।

If the student of such a teacher were to understand the reality of the teacher incidentally, he needs to return it to him as a matter of gift, leave his proximity and strive for receiving the real knowledge from a genuine teacher. (312-313a)

यथा चौराद्गृहीत्वार्थं तं निगृह्णाति भूपतिः ॥३१३॥
वैष्णवादेस्तथा शैवं ज्ञानमाहृत्य सन्मतिः ।

As a king confiscates the object of theft received from a thief, even so the man of noble intention should treat such knowledge regarding Śaivism received from a Vaiṣṇava, etc. (313b-314a)

स हि भेदैकवृत्तित्वं शिवज्ञाने श्रुतेऽप्यलम् ॥३१४॥
नोज्झतीति दृढं वामाधिष्ठितस्तत्पशूत्तमः।

If a student of Śaivism does not get free of dualism in spite of having received initiation into this discipline, he needs to be treated as a fettered individual, *paśu*, though the best one amongst them. (314b-315a)

शिवेनैव तिरोभाव्य स्थापितो नियतेर्बलात् ॥३१५॥
कथङ्कारं पतिपदं प्रयातु परतन्त्रितः ।

Kept intervened from Śiva by Śiva Himself unfortunately, such a fettered individual has least possibility of attaining redemption. (315b-316a)

स्वच्छन्दशास्त्रे प्रोक्तं च वैष्णवादिषु ये रताः ॥३१६॥
भ्रमयत्येव तान्माया ह्यमोक्षे मोक्षलिप्सया ।

In the *Svacchanda Śāstra* it has been observed that those who are engaged in systems of spiritual practice like Vaiṣṇavism, the force of *māyā* makes them wander in bondage under the craving for liberation. (316b-317a)

वैष्णवादिः शैवशास्त्रं मेलयन्निजशासने ॥३१७॥
ध्रुवं संशयमापन्न उभयभ्रष्टतां व्रजेत् ।

If a Śaiva proceeds on the mixed path of Śaivism and Vaiṣṇavism, etc. he is sure to have landed himself on a doubtful course and hence is definite not to reach anyone of the two ends. (317b-318a)

स्वदृष्टौ परदृष्टौ च समयोल्लङ्घनादसौ ॥३१८॥
प्रत्यवायं यतोऽभ्येति चरेत्तन्नेदृशं क्रमम् ।

Such practitioner transgresses the principles of his own discipline as well as those of the other and consequently lands himself into obstructions. Therefore, he should not take to such a course. (318b-319a)

उक्तं श्रीमद्गह्वरे च परमेशेन तादृशम् ॥३११॥
नान्यशास्त्राभियुक्तेषु शिवज्ञानं प्रकाशते ।

In the *Gahvara Śāstra*, Lord Śiva Himself has observed that the knowledge of Śaivism does not prove illuminative in those who are engaged in other *Śāstras*. (319b-320a)

तन्न सैद्धान्तिको वामे नासौ दक्षे स नो मते ॥३२०॥
कुले कौले त्रिके नासौ पूर्वः पूर्वः परत्र तु ।
अवच्छिन्नोऽनवच्छेदं नो वेत्त्यानन्त्यसंस्थितः ॥३२१॥

The *Saidhāntika* knowledge is not available in the *Vāma* system, the *Vāma* in the *Dakṣa*, the *Dakṣa* in the *Mata*, the *Mata* in the *Kula* and the *Kaula* in the *Trika*, however, the latter ones are implicit in their former ones each. (On account of this state of things, the *Trika* system needs to be taken as implicit in all the systems mentioned in this series). (320b-321a)

सर्वसहस्ततोऽधःस्थ ऊर्ध्वस्थोऽधिकृतो गुरुः।
स्वात्मीयाधरसंस्पर्शात्प्राणयन्नधराः क्रिया ॥३२२॥
सफलीकुरुते यत्तदूर्ध्वस्थो गुरुरुत्तम ।

The limited cannot understand what is unlimited as he lies on the lower rung of understanding while he who is established in the infinitude lies above on the higher rung and is an authorised teacher. (322b-323a)

अधः स्थदृक्स्थोऽप्येतादृग्गुरुसेवी भवेत्स यः ॥३२३॥
तादृक्शक्तिनिपातेद्धो यो द्रागूर्ध्वमिमं नयेत् ।

The teacher who is imbued only with the lower kind of knowledge needs to enter into the service of a teacher of the higher understanding so that the latter by virtue of the force of intuition which has already descended on him may quickly uplift him. (323b-324a)

तद्गिरिनदीप्रायावच्छिन्ने क्षेत्रपीठके ॥३२४॥
उत्तरोत्तरविज्ञाने नाधिकार्यधरोऽधरः।

As it is difficult for anyone living on the foot of a mountain to ascend to the top

of it due to the obstruction of elevations and rivers without a guide, even so it is difficult for anyone lying on the lower rung of understanding to ascend to the higher state (without the help of someone of higher understanding). (324b-325a)

उत्तरोत्तरमाचार्यं विदन्नप्यधरोधरः ।।३२५।।
कुर्वन्नधिक्रियां शास्त्रलङ्घी निग्रहभाजनम् ।
शक्तिपातबलादेव ज्ञानयोग्यविचित्रता ।।३२६।।

In spite of the availability of a teacher of higher understanding of the system, if someone chooses to take resort to a teacher of the lower category, he needs to be treated as a transgressor of the system and liable to restraint. Indeed, the worth of a teacher rests on his status in relationship to the descent of the force of consciousness on him. (325b-326)

श्रौतं चिन्तामयं द्व्यात्मभावनामयमेव च ।
ज्ञानं तदुत्तरं ज्यायो यतो मोक्षैककारणम् ।।३२७।।

Knowledge is of three kinds, that which is acquired through listening, that which is the result of contemplation and that which has been assimilated in the form of feeling, emotion and sentiment, *bhāvanā*. That which is the last one from amongst these is the best of all on account of serving as the cause of redemption. (327)

तत्त्वेभ्य उद्धर्ति क्वापि योजनं सकलेऽकले ।
कथं कुर्याद्विना ज्ञानं भावनामयमुत्तमम् ।।३२८।।

Having liberated himself from the elements and thus risen from the state of bondage of the force of division to the state of integrality, how can the aspirant elevate himself to the highest state of understanding of oneness with Śiva without being transformed accordingly in his feelings, emotions and sentiments? (328)

योगी तु प्राप्ततत्तत्त्वसिद्धिरप्युत्तमे पदे ।
सदाशिवाद्ये स्वभ्यस्तज्ञानित्वादेव योजकः ।।३२९।।

By virtue of his practice of yoga, the yogin may have obtained control over the

elements and via that attained such a higher state as that of Sadāśiva and hence may elevate the student up to Him by means of his knowledge acquired through practice of yoga. (329)

अधरेषु च तत्त्वेषु या सिद्धिर्योगजास्य सा।
विमोचनायां नोपायः स्थितापि धनदारवत् ॥३३०॥

The state of accomplishment in the realm of spirituality, *siddhi*, the yogin has attained on lower elements, does not suffice to liberate anyone beyond furnishing him with objects of comfort such a wealth and wife. (330)

यस्तूत्पन्नसमस्ताध्वसिद्धिः स हि सदाशिवः ।
साक्षादेष कथं मर्त्यान्मोचयेद्गुरुतां व्रजन् ॥३३१॥

The yogin who has attained complete result of the entire course of his yogic practice comes at the most up to the state of Sadāśiva. As such, how can he redeem mortals directly by himself having assured the role of a teacher? (331)

तेनोक्तं मालिनीतन्त्रे विचार्य ज्ञानयोगिते ।
यतश्च मोक्षदः प्रोक्तः स्वभ्यस्तज्ञानवान्बुधैः ॥३३२॥

Therefore, it is has been stated in *Mālinīvijayottara Tantra* that having brooded over the relative worth of knowledge and yoga in regard to redemption, wise men have reached the conclusion that liberation is attainable only to one who has become wise by virtue of treading the path of knowledge. (332)

तस्मात्स्वभ्यस्तविज्ञानतैवैकं गुरुलक्षणम् ।
विभागस्त्वेष मे प्रोक्तः शंभुनाथेन दर्श्यते ॥३३३॥

Therefore, the ultimate criterion of a teacher is to have acquired the real knowledge through self-experience. As regards, the classification of such knowledge as communicated to me by my teacher Śambhunātha, is as follows: (333)

मोक्षज्ञानपरः कुर्याद्गुरुं स्वभ्यस्तवेदनम् ।

अन्यं त्यजेत्प्राप्तमपि तथाचोक्तं शिवेन तत् ॥३३४॥

The student keen to attain liberation should take resort to one as his teacher who might have acquired knowledge through self-experience. Anyone lacking in this criterion needs to be rejected even though made available. This has also been stated by Śiva Himself as follows: (334)

आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ।
विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं व्रजेत् ॥३३५॥

As a black bee in its craving for the smell of its choice flies from one flower to another even so the student in his attempt to find out the proper teacher needs to move from teacher to teacher. (335)

शक्तिहीनं गुरुं प्राप्य मोक्षज्ञाने कथं श्रयेत् ।
नष्टमूले द्रुमे देवि कुतः पुष्पफलादिकम् ॥३३६॥

Why should a student take resort to a teacher for the sake of redemptive knowledge if the latter himself is incapable of delivering the same? How can we expect flower and fruit, etc. of a tree, O Goddess, which has lost its root? (336)

उत्तरोत्तरमुत्कर्षलक्ष्मीं पश्यन्नपि स्थितः।
अधमे यः पदे तस्मात्कोऽन्यः स्याद्दैवदग्धकः ॥३३७॥

In spite of being in sight of higher and higher ranges of the path of spiritual wealth, he who remains stagnant on the lowest step, who other than him may be the worst killer of his destiny? (337)

यस्तु भोगं च मोक्षं च वाञ्छेद्विज्ञानमेव च ।
स्वभ्यस्तज्ञानिनं योगसिद्धं स गुरुमाश्रयेत् ॥३३८॥

He who aspires for the beatitude of life, liberation and true kind of knowledge at one place, needs to take resort to a teacher who might have acquired his knowledge through self-experience proceeding along the path of yoga. (338)

तदभावे तु विज्ञानमोक्षयोर्ज्ञानिनं श्रयेत् ।

भुक्त्यंशे योगिनं यस्तत्फलं दातुं भवेत्क्षमः ॥३३९॥

In the absence of such a teacher, the aspirant needs to take resort to the teacher who might be conversant with such knowledge as may be convincingly true and deep as well as redemptive in its effect. So far as the experience of the beatitude of life is concerned, for the sake of it he is advised to go to such a yogin who may be capable of redeeming him. (339)

फलदानाक्षमे योगिन्युपायैकोपदेशिनि।
वरं ज्ञानी योऽभ्युपायं दिशेदपि च मोचयेत् ॥३४०॥

In the case of unavailability of even such a teacher who may not be capable of according redemption beyond sheer instruction about it, one should go to such a teacher who may impart the instruction about liberation as well as make access to it. (340)

ज्ञानी न पूर्ण एवैको यदि ह्यंशांशिकाक्रमात् ।
ज्ञानान्यादाय विज्ञानं कुर्वीताखण्डमण्डलम् ॥३४१॥
तेनासंख्यान्गुरून्कुर्यात्पूरणाय स्वसंविदः ।
धन्यस्तु पूर्णविज्ञानं ज्ञानार्थी लभते गुरुम् ॥३४२॥

In thecase of unavailability of an integrally all-knowing teacher, the aspirant needs to take recourse to several teachers in turns who may fulfil his aspiration for getting his entire circle of special knowledge completed. Indeed, that aspirant of knowledge is fortunate who finds out such a teacher who may be cognitively as well as practically accomplished in all aspects of the true knowledge. (341-342)

नानागुर्वागमस्रोतः प्रतिभामात्रमिश्रितम् ।
कृत्वा ज्ञानार्णवं स्वाभिर्विप्रुड्भिः प्लावयेन्न किम् ॥३४३॥

Having derived the right knowledge from different sources including texts and teachers and having filled this sea of knowledge with the mixture of his intuitive insight with it whom may an aspirant of knowledge not take across the sea of the world seating him on the boat of his self-experience? (343)

आ तपनान्मोटकान्तं यस्य मेऽस्ति गुरुक्रमः ।
तस्य मे सर्वशिष्यस्य नोपदेशदरिद्रता ॥३४४॥
श्रीमता कल्लटेनेत्थं गुरुणा तु न्यरूप्यत।

My honourable teacher Kallaṭa has stated as follows: "The long tradition of my teachers begins with Tapana and ends with Moṭaka from each one of whom I have received instruction. As such, there is no dearth of teaching stuff in me." (344-345a)

अहमप्यत एवाधःशास्त्र दृष्टिकुतूहलात् ॥३४५॥
तार्किकश्रौतबौद्धार्हद्वैष्णवादीन्नसेविषि ।

I also have rendered service to teachers of such lower disciplines as Nyāya, Veda, Buddhism, Jainism, Vaiṣṇavism, etc. out of sheer curiosity to understand what they had to tell us in regard to the Reality. (345b-346a)

लोकाध्यात्मातिमार्गादिकर्मयोगविधानतः ॥३४६॥
संबोधोत्कर्षबाहुल्यात्क्रमोत्कृष्टान्विभावयेत् ।

The aspirant needs to go into contact with such disciplines as the materialistic, spiritualistic, transcendent and Karma-yoga in accordance with their rules and find place for them as per their standpoints in the contemplated holistic system as they, too, have embodied in them someone or the other point of excellence worthy of consideration. (346b-347a)

श्रीपूर्वशास्त्रे प्रष्टारो मुनयो नारदादयः ॥३४७॥
प्राग्वैष्णवाः सौगताश्च सिद्धान्तादिविदस्ततः।
क्रमात्त्रिकार्थविज्ञानचन्द्रोत्सुकितदृष्टयः ॥३४८॥
तस्मान्न गुरुभूयस्त्वे विशङ्केत कदाचन।

Primeval questioners like Nārada, etc., were early Vaiṣṇavas. Saugatas and Siddhantins also became gradually curious to understand the secret of moonlight of the *Trika* system. Therefore, the aspirant should never be suspicious of the multiplicity of teachers he may have to take resort to. (347b-349a)

गुर्वन्तररते मूढे आगमान्तरसेवके ॥३४९॥
प्रत्यवायो य आम्नातः स इत्थमिति गृह्यताम् ।

The prohibition in regard to the teacher needs to be taken as follows: That foolish man should be treated as an outcaste who devotes himself to the teacher of a discipline other than his and to the discipline itself which is not his. (349b-350a)

यो यत्र शास्त्रेऽधिकृतः स तत्र गुरुरुच्यते ॥३५०॥
तत्रानधिकृतो यस्तु तद्गुर्वन्तरमुच्यते ।

He who is authorised in a particular discipline, is regarded as teacher of that discipline. He who is not authorised in the particular discipline is known as teacher of another discipline. (350b-351a)

यथा तन्मण्डलासीनो मण्डलान्तरभूपतिम् ॥३५१॥
स्वमण्डलजिगीषुः सन्सेवमानो विनश्यति ।
तथोत्तरोत्तरज्ञानसिद्धिप्रेप्सुः समाश्रयन् ॥३५२॥
अधराधरमाचर्यं विनाशमधिगच्छति ।

As a ruler of a part of the country known as *maṇḍala* engages himself to the service of another ruler of it with a wish to recover its rulership to himself gets lost even so the student aspiring for competence in some higher course of study devotes himself to a lower order of teacher and is put to a loss. (351b-353a)

एवमेवोर्ध्ववर्तिष्णोरागमात्सिद्धिवाञ्छकः ॥३५३॥
मायीयशास्त्रनिरतो विनाशं प्रतिपद्यते ।
उक्तं च श्रीमदानन्दे कर्म संश्रित्य भावतः ॥३५४॥
जुगुप्सते तत्तस्मिंश्च विफलेऽन्यत्समाश्रयेत् ।
दिनाद् दिनं ह्रसंस्त्वेवं पच्यते रौरवादिषु ॥३५५॥

Similar is the destiny of one who though engaged in the study of some such discipline which is concerned with the course of delusion, *māyā*, wishes to gain competence in a text which is of higher order in its nature. It has also been stated in the text known as *Ānanda* that having undertaken willingly some such

task which he disdains, the person concerned fails and then takes to another (with the same kind of dichotomy between duty and choice) is sure to fail again and again day by day ending up in landing himself in the hell known as Raurava, etc. (353b-355)

यस्तूर्ध्वोर्ध्वपथप्रेप्सुरधरं गुरुमागमम् ।
जिहासेच्छक्तिपातेन स धन्यः प्रोन्मुखोकृतः ।।३५६।।

One who is an aspirant of attaining higher and higher states of being needs to abstain himself from the study of a lower kind of literature as well as from the service of the same kind of teacher. By virtue of the descent of the force of consciousness on him, he is fortunate to have been elevated in his objective of life. (356)

अत एवेह शास्त्रेषु शैवेष्वेव निरूप्यते ।
शास्त्रान्तरार्थानाश्वस्तान्प्रति संस्कारको विधिः ।।३५७।।

This is why Śaivite texts have provided us with the method of conversion of such people into Śaivism who have shifted to it out of conviction from various other *Śāstras*. (357)

अतश्चाप्युत्तमं शैवं योऽन्यत्र पतितः स हि ।
इहानुग्राह्य ऊर्ध्वोर्ध्वं नेतस्तु पतितः क्वचित् ।।३५८।।

This is also the excellence of Śaivism that it provides for acceptance in it for raising people upward step by step while anyone failing from it is not acceptable anywhere else. (358)

अत एव हि सर्वज्ञैर्ब्रह्मविष्ण्वादिभिर्निजे ।
न शासने समाम्नातं लिङ्गोद्धारादि किंचन ।।३५९।।

This is why there is no such provision as *liṅgoddhāra* in the tradition of Vaiṣṇavites and worshippers of Brahmā in spite of all their claim of omniscience. (359)

इत्थं विष्ण्वादयः शैवपरमार्थैकवेदिनः।
कांश्चित्प्रति तथादिक्षुस्ते मोहाद्भिमतिं श्रिताः ।।३६०।।

In spite of their knowledgeability of the excellence of Śaivism with respect to the highest destiny of life, if some student comes to them for guidance they do not but instruct him as per their system on account of vested interest. (360)

तथाविधामेव मतिं सत्यसंस्पर्शनाक्षमाम् ।
दृष्ट्वैषां ब्रह्मविष्ण्वाद्यैर्बुद्धैरपि तथोदितम् ॥३६१॥

The same kind of short sightedness incapable of facing the truth has been displayed by wise ones from amongst the followers of Brahmā, Viṣṇu, etc. also in their instructions. (361)

इत्येष युक्त्यागमतः शक्तिपातो विवेचितः ।

Thus ends the discussion on the topic of descent of the force of consciousness with the help of texts and reasoning.

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Trika Śāstra is characterised by mystery and variety of sub-divisions of entities and principles involved in its formulation. In this Śāstra known as Trika, divisions and still further sub-division of principles and elements of their respective groups have been discerned.

Śrī Tantrāloka, Chapter 10, verses 1-2

प्रकाशे खलु विश्रान्तिं विश्वं श्रयति चेत्ततः ॥७६॥
नान्या काचिदपेक्षास्य कृतकृत्यस्य सर्वतः ।

When the entire world rests in the illumination of consciousness, there is no necessity of anything else to bring the illumination of awareness to it as it lies fulfilled in all respects already.

Śrī Tantrāloka, Chapter 10, verse 76b-77a

शान्तातीता शिवे तत्त्वे कलातीतः परः शिवः ।
न ह्यत्र वर्गीकरणं समयः कलनापि वा ॥९॥
युज्यते सर्वतोदिक्कं स्वातन्त्र्योल्लासधामनि।

Transcendence of peace is the state of Śiva. The Parama Śiva is also transcendent to time. Definitely, therefore, there is no scope for any kind of classification or calculation in Him as He obtains everywhere besides being the source of autonomy.

Śrī Tantrāloka, Chapter 11, verse 9-10a

इत्थमध्वा समस्तोऽयं यथा संविदि संस्थितः ।
तद्द्वारा शून्यधीप्राणनाडोचक्रतनुष्वथो ॥२॥
बहिश्च लिङ्गमूर्त्यग्निस्थण्डिलादिषु सर्वतः ।
तथा स्थितः समस्तश्च व्यस्तश्चैष क्रमाक्रमात् ॥३॥

As this entire spectrum of the path has its basis in consciousness, so it extends in the body in the form of nullity, intellect, prāṇa, net of nerves as also in the external world in the form of the emblem, statue, fire, place of fire, etc. all around spreading in an ordered form and separately in disorder also.

Śrī Tantrāloka, Chapter 12, verses 2-3

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